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HISTORY, AND BIOGRAPHY.

A SKETCH OF THE STATE OF CHRISTIANITY IN WALES, FROM THE TIME OF PELAGIUS AND AUSTIN OF HIPPO,* TO THAT OF AUSTIN OF ROME, COMMONLY CALLED AUSTIN THE MONK; WITH SOME ACCOUNT OF THE LATTER, AS ALSO OF ST. GERMAIN, ST. DAVID, AND OTHERS.

(Concluded from p. 516.)

IT has been already observed that after the enemies of the Pelagians had prevailed on the higher powers to proscribe and suppress their opponents, they turned their attention to Britain, which they seemed to consider as the nursery or fountain-head of the reputed heresy which they were opposing. This seems the real truth of the matter; though some historians have represented the attention then paid by the continental Christians to Britain, and the mission they set on foot

* The following character of St. AUSTIN, by our Correspondent, was intended to be subjoined to the article of which this is the conclusion, but reached us too late. We are therefore obliged to throw it into a note in this place.

EDITOR.

As the name of St. Austin makes so conspicuous an appearance in the preceding account of Pelagius, being the principal opponent of him and his followers, as well as the chief cause of their persecution and suppression, it may not be improper or ungratifying to the reader, before we proceed to resume the thread of this history, to subjoin here a brief sketch of his life and character, taken chiefly out of a late learned and respectable publication †.

He was born in the year 354, at Tagaste, in Africa, of poor but Christian parents. His father was a soldier named Patricius, his mother was called Monica, celebrated for her eminent superstition, which her party called piety. His parents forced him to go to school, but he discovered no inclination for learning. He had a fit of sickness in his youth, in which he was very near being baptized, being in fear of death; but his mother, as he got better, persuaded him to defer it, for she knew him and the world better than he knew either. He recovered, and justified her fears, for he became a debauched, unsettled, profligate young man, to the excessive grief of his mother. In the sixteenth year of his age he began to plunge into vice, and though he was very poor, and partly supported by the charity of one Rominian, yet he kept a mistress. He picked up a few scraps of learning at Carthage, and after that lived a rambling life, teaching what little he knew of

† Robinson's Hist. Bapt. chap. xxiii.

to that country, as the result of a previous application from the British *Christians*; but of this we find no clear or good proof advanced; and it appears most likely, that it originated in the forward and violent zeal of the adherents of the pope and St. Austin to improve the advantage they had already gained, and follow up the blow to the utter destruction of the party and principles against which they had conceived so strong and deadly an antipathy.

After the emperor and the pope had espoused the cause of St. Austin, St. Jerom and their adherents, and become parties in the contest against the Pelagians, the continental Churches, and those of Gaul among the rest, being under their influence and power, would naturally and zealously embark in the same cause, and readily contribute as much as in

grammar and rhetoric, first at Tagaste, then at Carthage. His mother, whose husband had died when her son was about eighteen, more concerned about the profligacy of her son than the loss of her husband, went to Carthage to try, if possible, to reform him. He, without acquainting his mother, or Rominian his benefactor, got aboard a vessel, crossed over to Italy, and went with his lady to Rome where by some means he became acquainted with Symmachus the prefect of the city, who knowing they wanted a teacher of rhetoric at Milan, sent him thither. His mother hearing he persisted in his former course of life, crossed over to Milan, to try once more to reform him. She found he went sometimes to hear Ambrose the bishop, at Milan, but this did not satisfy her, as he continued in his former course of living, and kept the woman whom he had brought from Carthage, and the child which she had by him, now about thirteen years of age. She, good woman, lamented his condition, and besought him to marry and reform his life. He pretended that he was not a pagan, that indeed he was not of his mother's church, but however he was of one much better; he was of the Manicheans, a people so remarkable for love of virtue, that they were called Puritans. This did not content the old lady, who thought, let him be of what denomination he would, he was of the class whom God had threatened to judge. At length he gave out that, as he was walking in a garden, he heard a voice from heaven, calling to him and saying, "Take up the epistles of Paul and read them!!" He obeyed the voice, opened the book, and found out what any pagan might have told him without a revelation from heaven, that rioting and drunkenness, chambering and wantonness were grievous crimes. He determined therefore to marry, and as a proof of his sincerity, he put his name on the list of Catechumens. He now fixed his eyes on a girl who would be marriageable in two years. He sent his old mistress back to Carthage. He kept the child and put him also into the Catechumen's list; and while father and son were preparing for baptism, he took another mistress into keeping, till the young lady should come of age. Meantime he wrote books in defence of that religion he was about to embrace. He understood neither Greek nor Hebrew, however he expounded both the Old Testament and the New. In the end he became intimate with Ambrose the bishop, set his heart on the ministry, renounced rhetoric for a better trade, laid aside his proposed marriage, turned off his mistress, vowed he would become a monk, and in company with his bastard son, then fifteen years of age, and his friend Alypius, was baptized by immersion in the baptistry at Milan, by Ambrose, at Easter, in the year 387, and in the thirty-third year of his age. Soon after he became assistant to Valerius bishop of Hippo, in his own country, and lastly his successor, and continued almost half a century the light and glory of Hippo and of Africa!

"Austin," says Le Clerc, "was one of the very first who promoted two doctrines which took away all goodness and justice both from God and man. By the one, God is represented as creating the greatest part of mankind to damn them, and to see-

them lay toward the completion of the work, by the reduction or conversion of the heretodox Britons to the catholic faith. Councils or synods were accordingly convened in Gaul on the occasion; and in one of them, held in 429, it was agreed to send over certain missionaries to this country, to promote the favourite object, and bring the erring inhabitants into the right way.

At the head of this mission was placed the celebrated *ST. GERMAIN*, or *GARMON*, as the Britons usually call him. Of this orthodox and renowned ancient missionary, the following account has been given by a modern author, on the authenticity and accuracy of which the reader, it is presumed, may pretty

tence them to eternal torments for sins committed by another, and which they themselves could not avoid. By the other he stirred up magistrates and all who have the administration of public affairs to persecute those who differ from them in religion." Austin and his company also were the first who ventured to attack at law believers, baptism. They did not pretend to ground infant baptism on scripture, but tradition, and they affirmed it to be an universal custom: but with what possible decency could Austin dare to affirm this? Was he himself then baptized in his infancy? Was Ambrose who baptized him baptized in his infancy? Was his own natural son baptized when he was an infant? Was his father Patricius baptized when an infant? Had he who pretended to have been of the Manicheans, never heard that they did not baptize infants? Had all other heretics escaped his notice? Had he forgot himself when he taxed the Pelagians with denying infant baptism? And when he complained in another book of people who opposed it? If it were an established universal custom, for whose use was the law made to compel it? A thousand more such questions might be put, all serving to contradict this falsehood. He continued to be the oracle of the orthodox to the day of his death, and long after, even to modern times. His works are numerous, consisting of many folios. The Jansenists among the Papists, and Calvinists among the Protestants, appear to owe to him their distinguishing dogmas and peculiarities, from whose works they were adopted by Calvin and Jansenius. Even his very bones were long revered by multitudes, most devoutly sought after, purchased at vast expense, and preserved as most precious relics. An archbishop of Canterbury, called Agelnoth, being at Rome, in 1021, and commissioned by the king of England, gave the Pope for one of Austin's arms, the enormous sum or price of one hundred talents, or six thousand pounds weight of silver, and one talent, or sixty pounds weight of gold. "A prodigious sum! greater (says Granger) than the finest statue of antiquity would then have sold for." Such was the high estimation and veneration in which the name of the bishop of Hippo was held in this island, (and all over christendom, so called) in the eleventh century, and 500 years after his death! But it needs not to be much wondered at: others, of as little worth or merit have acquired in the world, and even here in Britain, immense fame and veneration, very undeservedly. Among them we may reckon another Austin, called the Monk, an apostle of the Anglo-Saxons, who was canonized, as well as his African namesake; and so was also Thomas-a-Becket, a character more worthless, if possible, than either of the others. Too often has it happened that men who have proved the scourge and curse of their species, have yet been deemed and termed heaven-born, and obtained the general admiration and blessing of their contemporaries, as if they had been indeed their real friends and benefactors. So easy it often has been, in all departments, to acquire popularity, or a high and general reputation, without deserving it; which surely exhibits human nature in no very proud or flattering aspect. We will now return, and resume the proposed narrative; leaving the reader to judge which of the two characters appears on the whole, the more estimable, that of the persecuted Pelagius, or of his far-famed and intolerant opponent St. Austin.

safely rely. After telling us that he was the son of Rhedyw, otherwise Ridicus, and uncle of Emyr Llydaw, being his mother's brother, and one of the most distinguished British saints, to whom many of the Welsh churches are dedicated, and after whose name the ancient cathedral of the Cornish Britons was called St. Germain's, he adds as follows:—"He was sent over to Britain in 429, by a council of the Gallican Church, to preach against what was called the Pelagian heresy, but which was in reality the ancient and common doctrine of the British Church, which blended many of the bardic principles with christianity, and which, at the period under consideration, was successfully diffused by Morgant or Pelagius. The true object, therefore, of the mission of Garmon, was to bring the British Christians under the discipline and power of the Catholic Church, then beginning to aspire to that universal dominion which it soon after established over the western empire. How far Garmon was successful in this mission is not very clear; but his stay in the island was not very long. In the year 447, he was sent over a second time by another council of the Church of Gaul, and probably with more extensive powers. He now established many Colleges, as those of Llancarvan and Caerworgorn, at the head of which he placed his most experienced disciples, such as Dyfrig, Illtyd, Bleiddan, or Lupus, and Catwg, who taught agreeably to the tenets of the Church of Rome. Bishops were also consecrated by him, the Chapters of whose dioceses formed ecclesiastical courts, which till then were unknown in Britain.*" Garmon himself was a Gallican bishop, of the see of Auxerre, as Bleiddan, or Lupus, his companion, was of that of Troyes †.

Upon the first arrival of these strangers in this island, a council was assembled at Verulam, or St. Albans, in which it was managed to have Pelagianism solemnly condemned, (which shews that they had already a party formed in this country); after which they proceeded vigorously in the work of converting the inhabitants and confuting the heretics; and, by the report of catholic writers, their labours were attended with no small success. However that was, their stay here, as was before suggested, does not appear to have been long: most, if not all of them, and Germain among the rest, returned home again after a while; nor do we find that they afterward paid this country another visit for many years. Among their chief opponents here, was a person named Agricola, said to have been a man of no mean abilities, and a warm friend of Pelagius. Though they are reported to have confuted him

* Owen's *Cambrian Biog.* article *Garmon*. † Carte. i. 183.

and silenced the rest of their opposers, their victory appears by no means complete or decisive; for the reputed heresy was soon found to be very far from being suppressed or eradicated. In time, its formidable appearance excited so much alarm among the zealous Catholics abroad, that orthodoxy and the Church were thought to be in no small danger. It was therefore judged necessary to set on foot another mission to Britain, of which Germain again appeared as a principal. This took place, as was before observed, in 447. Like his former mission or visit, it appears to have been but short; its whole duration, probably, not much above a year; for we are told that after his return home from hence, he set out immediately for Italy, and died at Ravenna, July 31, 448, having been possessed of the bishopric of Auxerre about 30 years. Other accounts, indeed, place his death in 450, in which case his stay here might take up two or three years; and this would seem the most probable, considering the extent of the work he is said to have accomplished here before his departure.

St. Germain seems to have united the characters of politician and warrior with that of a Christian missionary; for he appears not only to have encouraged the Britons to military exertions while he was among them, but also, in one instance, at least, even to have led them himself to battle against the united forces of the Picts and Saxons, when the Britons obtained a decisive victory at a place since called Maes Garmon (or Germain's field) near Mold in Flintshire*. This, of course, would effectually recommend him to the favour and esteem of the rulers of the country, and of the nation at large; and we may be pretty well assured that he owed to these circumstances no small part of his popularity, and of the advantages he gained over the Pelagians. The latter seem to have been a passive and unwarlike sect, somewhat resembling our modern quakers; so that it can be no great wonder the higher powers should dislike them and favour their opponents, especially as the latter were aiming at forming a hierarchy, in alliance with the state and subservient to its views. The prevailing opinion of the superior sanctity of St. Germain and of his possessing the power of working miracles, is a proof of the great popularity he had acquired, and how dexterously he must have acted his part in promoting the cause committed to his management, as well as how sagely his countrymen had judged in placing him at the head of the mission.

* This has been called "the *Alleluja* victory," from the use which the Britons, by the direction of Germain, are said to have made of that word on that memorable day.

Having obtained and secured the countenance and patronage of the rulers, he set himself in good earnest about improving his advantages, by contriving and pursuing such measures as he thought best calculated to answer the great ends which he had in view, the establishment of his own faith and the suppression of that of his opponents: and it must be confessed that he here discovered no small or mean abilities. He established bishoprics and colleges, under the patronage of the civil power, in different parts of the country, and especially among the Silurians, whose princes had long taken the lead as patrons of Christianity and of foreign missionaries. In those bishoprics, and at the head of those colleges, as was before intimated, he placed his most able and trusty disciples, who afterwards rivalled him in renown and pursued the plans he had formed with reputation and success. Vast numbers of students were carefully and orthodoxly trained up in those seminaries, and became soon distinguished by their zeal, activity and popularity. If the harvest was great, the workmen were neither few nor slothful; and being patronized by the government, while their opponents were discountenanced, interdicted and proscribed, their cause rapidly gained ground and soon became firmly established. Thus was the foundation laid for that hierarchy, or national church in Wales, which, without any very considerable or material changes, has continued there ever since, and will probably continue yet for a long time to come.

The old religion, called Pelagianism, however, was not very speedily or easily eradicated. It continued to exist and struggle against its adversaries, long after the departure of St. Germain. The famous synod held at Llanddewi-brevi, avowedly against it, in the time of St. DAVID, is a standing proof that its adherents were then neither few nor feeble. That synod, it seems, was held in 519, (though some have given it an earlier date,) and was distinguished, according to Giraldas and others, by certain miraculous events in favour of the orthodox party; such as the restoration of a dead man to life, and the swelling of the earth into a high hill under the feet of St. David, while he was there preaching. These wonders are said to have powerfully operated (and well they might) to the confusion of the heretics, and the confirmation, establishment and triumph of orthodox believers. Their saying so, however, is no proof that these supernatural events did actually take place: it only proves how high St. David stood in the opinion of his countrymen, long after he had departed this mortal life; so high, forsooth, that they would readily believe any marvellous tale in his commendation that the monkish historians thought proper to invent. No matter how extraordinary or improbable the tale might be, it was sure to meet with implicit credit, provided it

tended to extol or magnify his superior wisdom and sanctity. Except perhaps his nephew, king Arthur, no one among the good people of Wales ever acquired so much popular fame as did St. David. That fame, however, has been much on the decline now for some ages; and his memory, at present, is as little regarded in Wales as in England.

Among all the tales fabricated respecting him, one of the most remarkable is that which states, that in order that his countrymen, especially those of his diocese, might be forewarned and prepared for their approaching dissolution, he prayed to God that *corpse candles* and *funereal apparitions** might precede every death that should happen through all succeeding generations; which pious request was readily and instantly granted. At least so goes the story; and though it is at present in a great measure forgotten, as far as it relates to St. David, yet the firm belief of the existence or reality of funereal apparitions and corpse candles still obtains among the greatest part of the inhabitants, dissenters as well as churchmen, who deem the tales that are told about such pretended sights to be as true as the gospel, and are ready to class all who disbelieve, or are in any doubt concerning them, among infidels, Sadducees or atheists. The disbelievers of them are chiefly found among heretical Arminians, Arians and Socinians, whose disbelief serves only to confirm the others the more in their stupid credulity. Here let not the English exult over the superstitious weakness of their Welsh neighbours: they themselves also have their weak side, and are as often the dupes of blind credulity and artful imposition, as the Welsh or any other people†.

As St. David was nearly related to the chief rulers of the country, being the brother-in-law of Meirig ab Tewdrig, commonly called Uthyr Pendragon, and uncle to Arthur, it must have given him a decided advantage over his opponents in the religious contest he had with them. Nor is it to be doubted that he owed to that, in a great measure, the successful issue of that contest. Their being the national or established clergy must also have placed him and his brethren on a strong ground,

* The *corpse candle* is said to be a small light, like that of a candle, proceeding, in the night-time, from the house or place where a person is to die, to the church or burying-yard. It is also commonly thought that this same candle is carried along by the ghost of the person that is to die, who might be seen if any had courage to go near enough while the candle is passing. A *funereal apparition* is the exact appearance of a funeral that is soon to happen, which exhibits the ghost of every thing that will appear at that funeral, to the very bier, or hearse and horses: the very colour of the latter and of the people's clothes, they say, have been often perceived.

† Witness the facility with which they are generally taken in by quack doctors, quack parsons, and quack statesmen, with the heaven-born Pitt, at their head.

where their opponents could not engage them but at great odds and manifest disadvantage. Pelagianism was, at last, borne down, or rather, its adherents became an obscure, private, and as it were an invisible sect, existing chiefly among the bards or druids of Siluria.

The new or catholic faith, in the mean time, kept rapidly gaining ground, and soon became firmly established by means of increasing numbers of active and zealous teachers, educated at the numerous seminaries that existed in different parts of the country. Of those seminaries some of the chief were those of Henllan and Mochros, situated somewhere about the banks of the Wye, and under the direction of Dyfrig, or Dubricius, who had sometimes no less than a thousand scholars. At Caerworgorn also, or Llan-Iltyd-Vawr, in Glamorgan, was another very notable college, where Iltyd, or Ilutut presided. [Here indeed is said to have been a still more ancient college, called *Cor Tewdwys*, or the choir of Theodosius, from the Roman emperor of that name, its reputed founder, and whom the Britons, it seems, called *Tewdwys* *.] At Llancarvan also, not far from Caerworgorn, was established another college, which acquired no small celebrity under the care of Catwg, or Cadog the Wise, as he is sometimes called. At *Tygwyn*, or *Whitland* on the Tâv, in Dyved, was another celebrated college, founded by Pawl Hên, or Paulinus, who placed at the head of it two learned brothers, *Flewyn* and *Gredivel*, the sons of Ithelhael, or Ithel the generous. Here *David* and *Teilo* are said to have studied many years. To these colleges may be added those of *Bangor* in Flintshire, and *Bangor* in Caernarvonshire. Also that of

* The college of Caerworgorn, or *Cor Tewdwys* was founded, it seems, by Cystennyn Ilydaw, or Cystennyn ab Cynvor, (surnamed *the blessed*) king of Siluria, and grandfather of king Arthur, under the auspices and direction of the emperor Theodosius, in whose time Britain was still a part of the Roman empire. We are told that the new college was regulated by a Roman, of the name of Balerus, appointed perhaps by the emperor for that purpose, and that Padrig ab Mawon, or Padrig Maenioyn of Gowerland, was the president or principal of it. The Irish invading Wales in the meantime, and over-running Glamorgan, carried Padrig off with them to their own country, where he exerted himself in the conversion of the inhabitants, and has been ever since greatly celebrated under the name of *Saint Patrick*, the apostle of Ireland. Being himself a learned man, he is supposed to have been an eminent instrument in enlightening and civilizing the Irish, as well as in laying the foundation of that ancient character of that island, as the seat of learning, which it is known long to have borne. His captivity by those Irish invaders is mentioned in an ancient British record, called the *Genealogy of the British Saints*, and the truth of it is corroborated by the remarkable fact in the history of Wales, that the Irish succeeded in settling themselves along nearly the whole extent of its coast in the beginning of the 5th century, and continued there till nearly the middle of the same era, when they were entirely expelled by the natives, under the conduct of Urien, Ceredig, and other able leaders. Vid. Owen's *Cambrian Biography*. Padrig.

Enlli, or *Bardsey-island*, and that of *Llangennydd* in Gwyr.

From the preceding account, a tolerable idea may be formed of the state of Christianity in Wales, for a good while after the time of Pelagius. The character of St. Germain also, it is hoped, has been held out here in no improper light; nor yet that religious revolution which he and his associates effected in Britain. To what has been already said of St. David, it may be proper here to add, that he was the son of Sandde ab Cedig, ab Ceredig, who resided in that part of the country called from him Ceredigion, now Cardiganshire, (but whose former name was *Tuno Coch*,) of which he was the prince or chieftain in the 5th century. The mother of St. David was Non, daughter of Gynyr of *Caer Gawch* in Pembrokeshire, who was lord of *Myawy*, now *Cybydiog*, or *Dewslan* in that country. Both Gynyr and his daughter bore a very high religious character. David, as before noted, was educated under *Flewyn* and *Gredivel*, at the college of *Ty-gwyn-ar-dâv*, the origin of *Whitland Abbey*. He afterwards became bishop of *Caerleon-upon-Usk*, where he continued till the death of his kinsman king *Arthur*, and of his grandfather *Gynyr*, when he removed and settled at *Mynyw*, called from him *Ty-Ddews*, and in English *St. David's*, which was then erected into an episcopal seat, of which he became the first bishop. He and his two contemporaries *Teilo* and *Padarn*, are in the *Triads* called *the Three Holy Visitors*, because they went about the country as itinerants, preaching the gospel to all, without accepting any kind of reward, but on the contrary expending their own patrimonies in administering to the necessities of the poor. If they did so their memories ought to be highly respected, and the wealthy men among the itinerant preachers that still abound in that country would do well to follow their example, according to that saying of Christ, "It is more blessed to give than to receive." St. David's treatment of his religious opponents is understood to have been unforbearing and rigorous; in other respects he appears to have been a good and eminent man who deserved well of his country. As to the miracles ascribed to him, they were all probably the inventions of later or monkish times, and monkish knavery. He is said to have lived to the very advanced and extraordinary age of 147 years.

From the time of St. David till the arrival of AUSTIN THE MONK, about the close of the 6th century, the religion of the Welsh people is thought to have continued much the same. That missionary had two interviews or conferences with the bishops or ecclesiastics of Wales, and as he could not prevail with them to accede to his proposals he is said to have instigat-

ed the Saxon or English princes to carry fire and sword into their country, by way of revenge. As the rejection of Austin's proposals was chiefly imputed to Dinoth, the president of the college or monastery of Bangor, the vengeance of the invading army fell heavy upon the hapless residents of that ill-fated seminary. Most of them were slaughtered, and the rest dispersed. Though the Welsh bishops did not immediately after this bloody event submit to the dictates of Austin and his master, pope Gregory, yet as the difference appeared to consist chiefly in matters of comparatively small moment, they did so not very long after; from which period the established religion of Wales became entirely the same with that of England and the rest of what is called Christendom. Of course, all the new corruptions which succeeding popes invented, were as readily received by the Welsh, as they were by any other popish nation.

Of this Austin, who introduced into England, and eventually into Wales, the popery of the 7th century, the following sketch is drawn from authentic sources. He was a monk of the convent of St. Andrew at Rome, and sent with forty others of the same order, by pope Gregory the first (whom the Welsh Chronicles call Giryael) upon a mission to England. In 597, he and his associates landed in the isle of Thanet, accompanied by interpreters, whom they had procured in France. Upon their landing, they dispatched some of those interpreters to Ethelbert, then king of Kent, informing him of their arrival, and of the design of their mission. The king received them kindly, and gave them a candid hearing, with leave to commence their ministry. At first their success was not great; but the king, some time after, becoming a convert, and submitting to baptism, great numbers of his subjects soon followed his example, and the missionaries soon converted the whole kingdom. Austin is said to have baptized no less than ten thousand persons in a river, one Christmas-day. His method of doing it was rather singular: he consecrated the river, then commanded, by criers, that the people should go in, with faith, two and two, and in the name of the trinity baptize each other.

The rapid success which attended this mission excited in Austin the ambitious desire of possessing, under the sanction of the pope, the supreme authority in the English churches, as archbishop of Canterbury. He sent messengers to the pope, probably to solicit this honour, and for instruction in various particulars. The following were among the queries he proposed, and the answers he received, and may serve as a specimen of the judgment of Austin, the wisdom of Gregory, and the ridiculous casuistry of that period. *Query.*—Are cousin-ger-

mans allowed to marry? *Answer.*—This indulgence was formerly granted by the Roman law; but experience having shewn that no posterity can come from such marriages, they are prohibited. *Query.*—Is it lawful to baptize a woman with child? *Answer.*—No inconvenience can arise from the practice. *Query.*—How soon after the birth may a child be baptized? *Answer.*—Immediately, if necessary. *Query.*—How soon may a husband return to his wife after her delivery? *Answer.*—Not till after the child is weaned. *Query.*—After sexual intercourse, how soon is it lawful for a husband to enter the church? *Answer.*—Not till he has purged himself by prayer and ablution. These nice cases of conscience were accompanied with other inquiries concerning episcopal duties, in answer to which Austin received the following instructions:—"He was not to destroy the heathen temples of the English, but only to remove the images of their gods, to wash the walls with holy water, to erect altars, and deposit relics in them, and so convert them into Christian Churches; not only to save the expense of building new ones, but that the people might more easily be prevailed upon to frequent those places of worship to which they had been accustomed. He is directed further to accommodate the ceremonies of the Christian worship as much as possible to those of the Heathen, that the people might not be much startled at the change; and, in particular, he advises him to allow the Christian converts, on certain festivals, to kill and eat a great number of oxen, to the glory of God, as they had done formerly to the honour of the devil." "These admonitions (says Dr. Henry) which were but too well observed, introduced the grossest corruptions into the Christian worship, and shew how much the Apostles of the 6th and 7th centuries had departed from the simplicity and sincerity of those of the first."

Austin pretended to have wrought miracles since his arrival in Britain, which the pope affected to believe, and he admonishes him not to be elated with vanity on the occasion, but to remember that this power was given, not for his own sake, but for the sake of those whose salvation he was appointed to procure. Of the said miracles one was, his restoring his sight to a certain blind man, after the Welsh bishops had failed to cure him: another was, leaving the print of his foot on the stone he first stepped upon at his landing in the isle of Thanet: a third was, causing a fountain to spring up for baptizing. Another miracle, no less striking and marvellous, was his calling up from the grave, first the dead corpse of an excommunicated person, to make confession of his sins, in having refused the payment of tythes, and then that of the priest who had ex-

communicated him, to give him absolution in the presence of the people; after which both quietly returned to their graves! Highly corrupt, absurd, and superstitious, as the religion of Austin certainly was, yet it is supposed to have been not a little preferable to that which it superseded; but if Britain had never known a better christianity than that introduced by him, it would have had little reason to be proud of its religion. After all, the saintship of Austin the monk, or Austin of Rome, seems no way inferior to that of his namesake, Austin of Hippo. In what year this first archbishop of Canterbury and apostle of England died, or at what age, is involved in no small uncertainty. Some place his death in 604, or 605; others in 608; and others again in 613, or 614. From his time to that of Wickliffe, popish superstition had its full swing in this island, and reigned here without opposition or restraint.

W. R.

MISCELLANEOUS COMMUNICATIONS.

ANECDOTES OF DR. PRIESTLEY; IN A LETTER TO MR. RUTT.

To the Editor of the Monthly Repository.

SIR,

THE enclosed letter, has been, as you will perceive, for some time in my possession. I should sooner have offered it to your service had I not felt a very allowable reluctance to draw from its deserved oblivion "The Rev. T. Priestley's Funeral Sermon on Dr. Priestley," which occasioned my friend's communication. It will be recollected that the author of that sermon ventured to represent the tutor in divinity, colleague of his brother at Warrington, (who must have been the late pious and exemplary Dr. Aikin,) as bursting "into a flood of tears, leaning his head on his, (the Rev. T. P.'s) right knee, and expressing fears that he should never die like a Christian, because he could not believe Christ to be God." (Pp. 43, 44.) After reading such a story and the very satisfactory confutation of it by Dr. Aikin's family, which appeared immediately after the publication of the sermon, the reverend author must permit me to say that I should have thought it scarcely necessary to contradict any other strange assertion which his apparently treacherous memory might tempt him to hazard. Yet as my friend's letter, of which he has given me the freest use, contains passages respecting Dr. Priestley which can never be uninteresting to that large portion of your readers who revere his memory, I am induced even now to send it to your Miscellany.

I happened, on a visit at Royston, to meet with a copy of the funeral sermon which had passed through a book-society in that town and neighbourhood. In p. 37, among what the author allows himself to call "Authentic Anecdotes," he puts into his brother's mouth the following language respecting his conduct at Needham Market, where he first settled as a minister, in 1765, at the age of 32. "I did all I could; I so far hid my cloven foot, that I taught the Assembly's Catechism, and yet they found me out." Understanding from a MS. note in the margin, signed by Mr. Fordham, that my friend was able to dispute this representation on very respectable authority, I applied to him, and received the enclosed, which cannot be preserved more suitably than in your Repository.

I am Sir, your's,

Clapton, Nov. 28, 1807.

J. T. RUTT.

DEAR SIR,

MY reasons for being persuaded that the Rev. T. Priestley must be under a mistake, in an assertion which he makes at p. 37 of the funeral sermon for his brother, are the following.

I was, as you well know, formerly a dissenting minister. Being in 1783, settled at Stow-market, only three miles from Needham Market, where the late Dr. Priestley had been settled as minister in the early part of his life, I frequently attempted to gain information respecting so distinguished a character, though with but little success. I however recollect Mr. Spink, a gentleman of my congregation, informing me that he attended upon Mr. Priestley's ministry, and though very young himself, he well remembered that the freedom with which he delivered his opinions occasioned a general dissatisfaction; but his opponents could not but commend him, for the easy access all persons had who came to controvert them, and the calm patience with which he heard them.

Also being on a visit to the Rev. Mr. Toms, of Hadleigh, (who died Jan. 2, 1801, aged 91) a most patriarchal and venerable minister of the gospel, himself a moderate Calvinist, at the time when Dr. Priestley's "History of the Corruptions of Christianity," came out in 1782, I expressed my disapprobation of that work in pretty strong terms. The old gentleman replied—"My young friend, Dr. Priestley's sentiments are not mine. I hope they will never be your's; and I am sorry they are his; but from my acquaintance with him when at Needham Market, I shall always respect him for the openness and honesty of his character."—Adding—"My first introduction to him was occasioned by my being requested to preach a funeral sermon for one of his congregation; and when in the vestry, he said—"Mr. Toms you are perfectly at liberty to attack any of my opinions which you deem erroneous, and I hope you will not be offended at my taking the same liberty with you, as I certainly intend doing should I think there is any occasion."

34 *The Clergyman's Examination of Rev. F. Stone's "Case."*

Having stated these conversations as accurately as I am able, after the lapse of more than twenty years, I leave it to your consideration whether they do not invalidate the statement of the Rev. T. Priestley in the paragraph to which you refer.

Though unconnected with the former part of my letter, I will mention an anecdote which I had from my friend Mr. Norman, of Stow-market. Mr. Taylor, while the dissenting minister of that place, introduced Dr. Priestley to Needham Market. Mr. N. often heard Mr. T. predict the future eminence of his friend, not merely from his great application, but from the most undeviating adherence to plan in every thing he did. So exact was he in the division of his time that he accustomed himself to study with a watch on the table, and however interesting the subject engaged in might be, he never suffered one branch of literature to encroach upon the period allotted for another.

I remain dear Sir, your's,

Sandon, Jan. 6, 1805.

ELIAS FORDHAM.

THE CLERGYMAN'S EXAMINATION OF THE REV. F. STONE'S
"STATEMENT OF HIS CASE."

To the Editor of the Monthly Repository.

SIR,

MR. STONE's statement of his case in your October number, (p. 528,) is so very extraordinary a one, that I cannot suffer it to pass unnoticed. He is evidently conscious, that the charge of *dishonesty* might be brought against him for retaining his benefice, and yet publicly teaching the doctrines usually termed *Unitarian*. This charge he obviates by asserting, that he is, "bound only by two solemn, unconditional, scriptural engagements made with his ordaining bishop in the form and manner of the ordering of priests; and that these, being entered into *posterior* to the subscription to the articles, release him from all obligation to regard them in this important point," viz. the divinity of Christ.

Now, Sir, let me ask, would any *honest* Socinian dissenter be satisfied with this quibble, even if it were founded upon truth? Would an entering into these two scriptural engagements annul a solemn *previous* subscription to the articles, without an avowed declaration on the part of the candidate for orders, that such was his belief? Can a *truly honest* man pretend to say, that a *fresh* subscription wholly invalidates a *prior* one; when he must have known, that to ascribe such a notion to the founders of our reformed church would be ascribing to them downright folly? Does Mr. Stone *really* suppose, that either the Church of England, or his ordaining bishop, meant to re-

lease him from his subscription to the articles by *subsequently* requiring him to enter into two scriptural engagements?

But, to drop these questions, what will any man of common honesty think, when he is informed, that Mr. Stone *posterior* to his entering into these two scriptural engagements, hath actually declared, in the face of a public congregation, his solemn assent and consent, not only to the 39 articles, but to the whole book of common prayer and administration of the sacraments? He must have been ordained priest *before* he was capable of holding the living of Cold Norton; and, *when* he took possession of this said living, he must have publicly avowed from the reading-desk of his church, his "unfeigned assent and consent," both to the whole book of common prayer and to the 39 articles!

I respect the *honesty* of Mr. Lindsey, though I cannot admit his resignation of Catterick to be any proof of the truth of his opinions. But where is the *common honesty* of Mr. Stone? With *his* sentiments he ought never to have subjected himself to a prosecution. He ought spontaneously to have resigned his preferment in a church, which he deems idolatrous. As it is, he hath forfeited his trust, he hath violated his solemn pledge; and is therefore as justly proceeded against, as the king might proceed against any military officer who had forfeited *his* trust. Yet this is the man, who, without integrity enough to follow the upright example of Mr. Lindsey, talks of a "ferocious, unjust prosecution," on the part of his excellent and venerable diocesan!

I refrain from noticing his miserable tetrastich, as I wish simply to hold up to notice his prevarication respecting subscription, and his want of integrity in retaining preferment within the bosom of a *known* Trinitarian Church, while preaching doctrines directly contrary to his free subscription.

CLER. DUNELM.

NO POPERY.

To the Editor of the Monthly Repository.

SIR,

THE cry of "No Popery," has resounded through the land. The motives which raised this cry are no doubt as various as the classes of men who have made use of it. The crafty politician has in some places served his purpose, while imposing on the weak-minded bigot he has made him believe that his country is in danger from the now diminished, humbled, and

degraded power of the pope. That there are some honest, mistaken people, who have united their voices with the knavish politician and drunken zealot, can hardly be doubted. But there is another class, who belong to neither of the former, and who while they are fearless of the decayed carcase of the papal power now residing at Rome, are not less alarmed at the spirit of Popery, which having fled from the stately temple of St. Peter's seems to have taken up its abode in our churches, chapels and meeting-houses. I shall therefore leave the papal power on the Continent, to the disposal of the Emperor of France, observing only that under his direction and guidance it is become more harmless and inoffensive, if not more liberal, than the Church of England. Its priests prey no longer on the industry of its inhabitants by a rigorous imposition of tythes, nor are those contentions, so disgraceful to any Church, which are so frequently heard in our country, to be heard any more in this papal church of France. Its policy too has more of the spirit of Christianity, or at least of its semblance, than the Church of England, for while the latter is desirous of continuing her penal statutes in their full rigour, the other has repealed them all. Under the auspices of the one, Dissenters and Schismatics of every description are considered worthy of every place of honour or profit, to which virtuous merit can and ought to aspire; while under the *mild, pure* polity and influence of the church of England and her priests, none of the sectaries are thought trust-worthy, but in these critical times, are informed they are not to be trusted even with the defence of their country: allow me therefore to cry "No Popery." And when I turn over the pages of those who have stepped forward and distinguished themselves as modern champions of the church—when I read in the works of an Overton or a Daubeny, that the gospel can only be efficaciously preached within its pale, when I hear such a church and such churchmen railing at the Catholics, it excites in me a smile of pity and contempt;....and I must be allowed to lift up my voice and cry "No Popery."

Would to God I could stop here; but I find amongst dissenters the departed spirit of Rome, hovering around their assemblies and presiding in their churches. Those churches are peculiarly papal who make uniformity of opinion the basis of Church communion—whose ministers will not administer the ordinance to any of those who doubt their holy mysteries, and insist upon their belief of the doctrine of the trinity to be as necessary to the Christian's well being, as the papist does that of the more holy mystery of transubstantiation being necessary to constitute a good Catholic. To those ministers who

imitate the dress of the clergy of either church, who pompously ape their manners,—who talk of “My People,—My Church,—My Pulpit,” I reply, “No Popery,” gentlemen, “One is our master, even Christ, and all we are brethren.” I trace the departed spirit of Rome also, where it is least suspected to take up its residence, and find it lurking with an ill grace under the broad brim and plain garb of our quaker friends; and when I read the proceedings of the Society against Hannah Barnard,—when I find those ornaments to human nature, a Rathbone and a Matthews, are of the *disowned*, I call with a louder voice “No Popery,” friends.

Having thus traced the persecuting spirit for which the Church of Rome has been so eminently distinguished into our various assemblies for public worship, I hope you will allow me a place in your valuable publication, which promises fair to be the rallying point for the friends of truth, liberty and peace, to concentrate their forces, and chase the monster Persecution into eternal oblivion.

I remain, &c.

Hertford, July 10, 1807.

R. F.

MR. WRIGHT'S REPLY TO “AN OLD DISCIPLE,” ON THE
PERSON OF CHRIST.

To the Editor of the Monthly Repository.

SIR,

YOUR correspondent, who signs himself “An old Disciple,” (see p. 469) has stated two difficulties, which he supposes to attend “the Unitarian hypothesis of the person of Christ;” and he seems to expect I should notice them. I have no objection to doing this, and it certainly would give me pleasure to satisfy so candid an inquirer after truth. How far it will be in my power to obviate his difficulties is another thing; however, I will make the attempt.

His first difficulty relates to Christ's being superior to his apostles, as the spirit was given without measure to him. It is declared (John iii. 34.) “God giveth not the Spirit by measure to him.” It is granted that in this passage the word Spirit relates to miraculous gifts and supernatural communications. It is also granted that, according to the words of Jesus, (John xiv. 12.) the apostles, after his exaltation, did greater works than he had done before his death. But then it ought to be remembered that the above words are in the present tense, and include not merely the gifts he received during his personal ministry, but those also which were given him when he ascended up on

high (Eph. iii. 8—13.) It should also be recollected that the apostles performed their miracles in his name, that it was through him they received their miraculous powers, that it was in consequence of his going to the Father they were enabled to do greater works than he had done. Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right-hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear." It follows, that with respect to miraculous gifts Jesus had the pre-eminence, and stands superior to all the other servants of God.

Your correspondent's other difficulty relates to the suitability of the example of Christ. If I understand him, he argues that if Christ "be a sinless man, possessing spotless innocence and adorned with perfect virtue," he could not be a suitable example to mankind. That Jesus Christ was holy, harmless, undefiled, and always did those things which pleased God, that he never acted contrary to what he perceived to be the will of his heavenly Father, but pursued one uniform course of obedience, until he expired on the cross, will not surely be questioned. How this can diminish the suitability of his example, while we believe him to be simply a man, I cannot perceive; for

1. He was made in all things like unto his brethren. The rest of mankind are no more born impure, or the subjects of moral inability, or incapable of doing what God requires of them, or under an unavoidable necessity of sinning, than he was. I know of no natural difference between him and other men.

2. Jesus was no more naturally impeccable than we are; for had he been naturally impeccable he could not have been a proper object of temptation, nor would there have been any virtue in his obedience; as in that case temptations would have required no resistance, he would have acted right because he was incapable of acting otherwise, and could have been entitled to no reward. Either the peccability of Jesus must be admitted, or the reality of his trials and virtues is, in fact, denied.

3. Christ was not made perfect at once any more than his brethren. Like them he had to begin in infancy, to attain his knowledge, virtue, and moral excellency, gradually, by the exercise of his natural faculties, and the proper use of the means of improvement afforded him. He had to resist temptation and strive against sin in order to preserve himself pure, and to struggle through the greatest difficulties in perfecting his obedience to the will of God. We are told he learned obedience, and was made perfect through sufferings: consequently, though sinless, there was a time when he was imperfect in knowledge and moral attainment. The imperfections which are conse-

quences of the constitution of human nature have nothing in them of the nature of sin, and, as Jesus was made in all things like unto his brethren, such sinless imperfections were unavoidable to him.

4. Jesus continued a private character, undistinguished by any miraculous gifts or communications, for near thirty years, when at Jordan a voice from heaven marked him out as the object of divine approbation, and the person appointed to be the Messiah, the Messenger of the truth and favour of God to mankind. It was for this love of righteousness and hatred of iniquity God anointed him above his fellows. (Heb. i. 9.) Being called to the Messiahship, though it conferred dignity, did not bestow moral excellency, however much it implied the moral worth of the person so distinguished.

5. Miraculous gifts and supernatural communications confer not moral excellency; they are talents for which the possessor is accountable; they may be either improved or misimproved. With the extraordinary powers bestowed upon Jesus, his temptations and the difficulty of his obedience increased.

Whether these explanations will satisfy your correspondent I know not; some of your readers will, perhaps, think I have gone too far; be this as it may, I have said no more than I think the New Testament authorizes and the subject absolutely requires. If Jesus be truly a man, who was made like other men, in a peccable state, subject to the sinless imperfections of humanity, and had every thing of a moral nature to attain even as we have, I see not how the suitableness of his example can be questioned. These things admitted, the more perfect his character and the example he hath left us, the more fit is he for us to imitate.

On the supposition that "Christ were of the same nature in every respect with mankind," your correspondent seems to be at a loss to account for his having attained a superior degree of moral excellency to all other men; but the same difficulty may be felt in a thousand other instances; for there is an almost infinite variety in the moral attainments of human beings. A great dissimilarity of character is perceivable among men; individuals rise superior to each other in moral worth; and why should it be thought incompatible with simple humanity for Jesus to excel all others? Some individual must stand highest in moral attainment and perfection of character. It is quite natural to suppose that God would most highly distinguish the man who most excelled in piety and obedience: and as he has distinguished Jesus above all others it is reasonable to conclude that he excelled all other men in the excellency of his character. Perhaps your correspondent and I may not affix precisely the

same idea to the word "sinless." By sin, I understand, a deviation from what is known to be the will of God, or by due attention might be perceived to be his will. From such deviation I believe Jesus to have been free: under this view I speak of him as being sinless. I cannot see how it should be necessary for the parents, brethren and neighbours of Jesus to be wholly undefiled, in order to his being sinless, sin being a voluntary act of disobedience, and I expect it will not be denied that it is possible for a person to grow up more pure and virtuous than his relations and acquaintance. Seeing man is so imitative, and so much influenced by example, it seems perfectly agreeable to divine wisdom and goodness to set before us, as our pattern, a man possessed of all the moral perfection attainable in a state of mortality. That Jesus was simply a man, and that he was holy, harmless, and undefiled, are facts plainly stated in the New Testament. That he attained his eminent virtues, and preserved himself pure, in the same way as his disciples are called to attain every virtue and excellency of character, is evident from their being called to imitate him, and follow in his steps. Whatever powers of mind Jesus possessed, his trials and duties were proportioned to his powers: consequently if it could be proved that he naturally possessed superior mental strength to others, this would make no difference as to the suitableness of his example; for mere ability is not virtue, and God requires of every individual according to the ability and opportunity he affords of knowing and doing his will. I do not think it capable of proof that Christ was endowed naturally with greater powers of mind than any other man. His moral strength, by which he resisted every temptation, and always did those things which pleased God, he no doubt attained gradually: and I conceive the way to be open for us gradually to attain the same strength of mind, which results from right motives and habits. I do not pretend to trace philosophically the operations of the mind of Jesus, or the inward associations and outward combinations of circumstances; by which his character was formed; to attempt this would discover ignorance and folly; my aim is simply to establish what I esteem clear and important facts, that he was purely a man, and a most suitable and a perfect example to men.

I do contend, that "one of the enlightened and virtuous worshippers of Essex-street Chapel, or the Gravel-pit Meeting [would] be a suitable exemplar to a South-sea Islander," if the latter had an opportunity of being taught the Christian doctrines and precepts which the former understands and believes. The gospel teaches us the doctrines and motives which Jesus believed and felt, at the same time that it exhibits his example for our imitation.

I certainly do think the example of Christ capable of imitation; and so far as relates to undeviating piety, virtue, and goodness, I deem it practicable for Christians to come fully up to it; but this cannot be done without steady and unremitted efforts, and long continued active perseverance in the paths of truth and righteousness; as habits, either good or bad, can be formed and confirmed only in a gradual way. Whether Unitarian or any other Christians of the present day do come up to the example of their great Master is quite another matter. There is reason to fear, that in many instances, they generally, if not universally, fall short of what they ought to be; and for this many reasons may be assigned; as, 1. The very general corruption of christianity, both in doctrine, spirit, and practice; and it is much easier to escape from such corruption in theory, than from its pernicious influence in practice. 2. The prevalence of a worldly spirit among the professors of the gospel. 3. The supposition that the example of Jesus cannot be fully imitated; for what we believe impracticable we can never attempt with success. 4. The example of Jesus has not been sufficiently brought into view, insisted upon, and enforced by Christian teachers, and generally his person and sufferings have been represented in such a light as has tended to expunge every idea of the suitableness of his example and the possibility of being like him. To these and other causes we may ascribe the little influence which the example of Jesus has upon Christians. I deny that if Christians came fully up to the example of Christ his superiority would vanish; for their character may be said to be formed by him and after his pattern, as it is formed by the influence of his holy gospel, and the ensample he hath left them: he would have the pre-eminence still as the first who attained such a degree of moral excellency, and as it is through his ministry, which he spent his life in executing and sealed with his blood, they attain such eminence in virtue. I must also deny that the virtue of the complete Christian is not superior to that of many eminent Jews and heathens; as the gospel contains more abundant light, more powerful motives to right action, richer favours, more perfect commands, &c. than were known to either heathens or Jews, it must be capable of forming us to a higher degree of moral excellency, of creating us anew, under the dispensation of Christ, in righteousness and true holiness, after his likeness. As to Christians being entirely without sin, surely it will be admitted possible for them to attain to such a confirmed state of piety and virtue as not to transgress the known commands of God: at any rate, the New Testament encourages us to seek and hope to attain deliverance from every evil habit, temper, and practice: we are exhorted to give diligence that we

may be found in peace, without spot and blameless. (2. Pet. iii. 14.) Frailty and imperfection are unavoidable in the present life, but mere frailty and imperfection, in which the will is not concerned, are not sinful, nor will a righteous and merciful God impute such unavoidable circumstances as sins.

Though it be granted "that the ever-blessed God is proposed to us as a pattern of moral perfection," this by no means weakens the argument respecting the suitableness of the example of Christ considered as a mere man; for none but a man, like ourselves, could be an example to us of obedience to God, of firmness in the midst of trials, of patience in the deepest sufferings, of forgiveness under the greatest personal injuries, and in particular a pattern of our resurrection from the dead.

Having made this communication longer already than I intended, I hasten to subscribe myself, very respectfully,

Yours &c.

R. WRIGHT.

Wisbech, Nov. 3, 1807.

QUERIES CONCERNING POPULAR PREACHING.

To the Editor of the Monthly Repository.

SIR,

BEING a constant reader of your liberal and enlightened Miscellany, and feeling myself deeply interested in the methods adopted by Unitarian Christians to disseminate their opinions, I beg leave to propose a few questions relative to such methods, which if any one of your worthy correspondents will take the trouble to answer, he will render a considerable service to the cause of rational religion, and if you will not admit any answer to appear but what is in your judgment dispassionate and satisfactory, you will much oblige your humble servant,

A MODEST QUERIST.

First.—What is to be understood by the terms "Popular Preaching?" Do they mean preaching adapted and directed to the people, implying that whereas now and formerly, the higher and middle ranks of society have had an opportunity of hearing the Unitarian doctrines, from this time the lower orders shall be instructed in them? Is not this a deviation from the usual signification of the words? And does not the term "popular," intimate a desire to attract the notice and admiration of the people by such means, proper or otherwise, as are known to please them and to gratify their taste? And if this be so, would it not be better to change the expressions, and instead of "popular preaching," say "preaching designed to improve the minds of the common people?"

Second.—Who is to be responsible for the jealousies, contentions and feuds which Unitarian preaching is sure to be attended with if missionaries are sent into towns and villages to assemble the inhabitants for the professed purpose of improving their minds? When men act by a divine commission, they are completely exonerated from all responsibility of this kind, but will any plea of zeal for the promotion of truth be sufficient to justify uncommissioned teachers? Or can Unitarians vindicate themselves by any arguments that will not equally justify any sectarian whatever for disturbing the peace of a neighbourhood, under pretence of improving the minds of the people?

Third.—Is it enough to allege that a preacher is fully convinced of the truth of his opinions in order to exculpate him in his officious zeal to convert his fellow Christians to his own sentiments? Cannot Independent and Methodist preachers vindicate themselves upon the same grounds, whatever strife or confusion they may occasion?

Fourth.—Strongly and pointedly as Unitarian preachers may assert and inculcate their doctrines, can such of them as are unlearned disprove by fair and just arguments, the erroneous notions that are generally maintained, and show that the doctrines of a plurality of persons in the divine nature, the satisfaction of Christ, &c. are built upon inconsistent and false interpretations of scripture?

Fifth.—Would it not be better to instruct such young persons as are well disposed in the original languages of the Old and New Testaments, and make them exceedingly well versed in scripture, that they might be able to interpret it rationally and consistently before any audience? And would not the money raised by the Unitarian Fund be usefully expended in enabling as many persons as possible to reside in various parts of the united kingdom, and in a very gradual and inoffensive manner subvert the corrupt notions which militate against the pure doctrines of the gospel?

* * * * *

Seventh.—Would not the mode of education in the Seminaries of Dissenters be improved by confining the studies of the young men more to the knowledge of the scriptures, and paying less attention to such parts of classical and mathematical lore as are remotely and indirectly connected with theology?

Eighth.—Is it not exceedingly desirable that Sunday Schools, and Schools of Industry should be established and particularly attended to and directed by Unitarian Ministers? And would it not be a subject of useful discussion in the Repository to consider which is the most eligible mode of conducting Sunday Schools? And might not rewards be offered to such as would most vigorously and zealously promote the education of youth?

Ninth.—Would it not be a good plan to print separate books of scripture which might be done at a very cheap rate, and confine the reading of the children to them? Suppose for instance the book of Proverbs was printed and given as a first book, or selections made from the historical books of the Old Testament and put into their

hands, and afterwards they were brought to the reading of the New Testament, would not this conduce very much to the prevention of false notions?

Tenth.—In the teaching the doctrines of the New Testament, would it not be useful to print the gospel of Mark, adding such parts from the other gospels as would furnish a complete and just knowledge of the life and character of Jesus Christ? The intelligent reader will at once discern the reason why I mention Mark's gospel in preference to the rest.

FREE AND CANDID DISQUISITIONS—AMERICAN LITURGY.

To the Editor of the Monthly Repository.

SIR,

SINCE I read the account of the “Free and Candid Disquisitions,” in your Repository, (p. 348,) I have often designed to communicate a few additions on that subject. With your leave I may yet be in time to cast my mite into your present volume.

The first edition of the Disquisitions appeared in 1749. During that and the following year they occupied many pages of the Gentleman's Magazine, *then* the favourite vehicle of liberal discussion. One of Mr. Urban's correspondents indeed gravely objected, (and the race of such objectors is by no means extinct,) that any alteration in the forms and articles of the Church would be a violation of the “Act of Union,” which provides, that the “Act of Uniformity” should remain and be in full force for ever. The Disquisitors were ably defended in various letters, and in a humorous dialogue between Mr. Allworthy and Mr. Western, entitled “a Chapter that is not printed in the History of Tom Jones, containing curious observations on a subject which the reader perhaps does not suspect.” (G. Mag. xix. 547.)

I have a copy of the second edition of the Disquisitions, on a blank leaf of which, a former possessor of the book has preserved, from the columns of a newspaper, two anonymous letters upon the subject of religious liberty and ecclesiastical reform. In the first, which from circumstances must have been written before 1770, is the following passage:—

“Somewhat less than a score of years ago, when some *candid Disquisitors* made their appearance it was deemed the favourable hour so long expected was come. And certain it is, that they had the secret wishes, and the open votes and encouragement, of many respectable characters and dignitaries in the church, as well as out of it. But the time was not come.

"There were then living two great **** not yet very cold in their graves, from whom somewhat was expected, the one a superficial pretender, the other a noble hardy veteran in the cause of truth and liberty. The latter is reported *poorly* to have said *that he had let in light enough*, as if the light could ever do harm, or were ever sufficient till men were brought to delight and walk in it. The other *wisely* observed, *that the bow had been too long bent one way*, that is, as it is interpreted, the men, and the principles of a free and rational inquiry into the scriptures, had been too much encouraged, and therefore an opening was to be made for other men, and other principles."

By the asterisks in this quotation, I apprehend that Lords spiritual were designed. The "superficial pretender" was possibly Secker who died in 1768*. The "hardy veteran" might be Hoadley who died in 1761. The second letter thus refers to the Disquisitions.

"This book was compiled about 17 years ago, and before it was printed passed through the hands of a very eminent prelate of the church without any brand or mark of disapprobation put upon it. And soon after it was printed, it was publicly recommended to his clergy by a dignitary, now one of the bench of bishops. And though the two prelates [archbishops Herring and Hutton] who then presided in the church, did not give it the encouragement that was justly expected from men of their principles; yet the last survivor of them [Herring,] and who filled the first place in the church, gave proof upon record of his love to the cause of liberty and free inquiry, and which will be hereafter recorded to his honour.

"There was another favourable circumstance attending the publication of this book. There were at that time on the bench three learned prelates, all of them born and bred amongst the dissenters, who might well have been expected to countenance such a work from their more mature knowledge of the subject. When a friend of one of these prelates now deceased was asked why his lordship did not lend a helping hand in so good a cause, as he was in truth a public-spirited man? It was replied, that it might be a disservice for him, who had been a dissenter, to move first for any alteration in the established forms."

One of the "three learned prelates," must have been Secker, before mentioned, who began his education for the dissenting ministry under the Rev. Mr. Jones, tutor of an academy at Tewksbury†.

* This imputation upon Secker, if he were really intended, may not appear unjust on comparing the bishop's expressions of candour towards dissenters, and a desire of a comprehension by giving up points indifferent, with his tyrannical exercise of episcopal authority, as charged upon him by archdeacon Blackburn. See "Letters to Doddridge," p. 280, and "Historical View," &c. p. 245. Note.

† Of the course of education there, Secker gave a very favourable account, in a letter written from the academy, to Watts, who appears to have been one of his

Another of the "learned prelates" was certainly Butler, author of the *Analogy*, who died in 1752, bishop of Durham. I am not aware who was the third. Respecting the *authors* of the "*Free and Candid Disquisitions*:" they were attributed to West and Littleton, in the *Gent. Mag.* before quoted, and in Maty's "*Journal Britannique*;" from an article in which it appears that those gentlemen thought proper to disavow the imputation. The anonymous *authors* declared that they were innocent of such a report and depended for success on the strength of their arguments and the goodness of their cause, rather than on the authority and support of illustrious names*.

A just character of these *Disquisitions*, and a too sure prediction of the failure of this attempt, was given by Warburton in the following passage of a letter to Doddridge, dated June 15, 1750.

"As to the *Disquisitions*, I will only say, that the temper, candour, and charity with which they are wrote are very edifying and exemplary. I wish success to them as much as you can do. But I can tell you of certain science, that not the least alteration will be made in the ecclesiastical system. The present ministers were bred up under, and act entirely on the maxims of the last. [Sir R. Walpole.] And one of the principal of his was *not to stir what is at rest*. He took a medicine for the stone that killed him, and on his death-bed he said, he fell by the neglect of his own maxim." *Dod. Let. P.* 208

Such are the gleanings which I have been able to offer you towards the history of this attempt to reform the church of England: an attempt not likely soon to be repeated. The disciples of Dr. Paley's accommodating system, who are supposed to abound in the church, have now discovered that happy pliancy in the English language by which words may design any convenient sense, however remote from common ac-

early patrons. This letter Dr. Gibbons in his *Memoirs of Watts* has preserved and accompanied with some very proper animadversions on the conduct of bishop Porteus and Dr. Stinton, Secker's chaplains and biographers, who hurry over his education among the dissenters by saying that he was a short time under "one Mr. Jones."

* "*Les Ecrivains respectables, (Mrs. West and Littleton,) à qui l'on avoit attribué le projet publié il y a quelque tems pour la réforme de la Liturgie Anglicane, dont il a été parlé dans ce Journal, ont jugé à propos de le desavouer publiquement. Les Auteurs du projet ont cru de leur côté devoir déclarer de la même manière, qu'ils n'avoient contribué en rien à répandre ce bruit, et qu'ils avoient toujours fondé le succès de leur entreprise sur la force de leurs raisons et sur la bonté de leur cause plutôt que sur l'autorité de noms ou de suffrages illustres.*" *Journ. Britt.* for Nov. 1750. iii. 346. M. Maty carried on this *Review of English literature*, which was published at the Hague, during the interval between the peace of 1749, and the war of 1756. He appears, by some passages in his *Journal*, to have been an intimate friend of Jortin. The late Dr. Maty who published for a few years, a "*New Review*," chiefly of foreign literature, was his son, and took for his motto "*Patrem sequitur haud passibus æquis.*"

ception or the sense given to them by the imposers of forms and articles.

While I am upon this subject I cannot help remarking that what the alliance between Church and State will probably ever prevent in Britain, has been accomplished in a country where Church and State intrude not on each other's province. I have now before me "the book of common prayer, &c. as revised and proposed to the use of the Protestant Episcopal Church, at a convention of the said church held in Philadelphia, 1785." In this compilation the alterations recommended by Burnett, Tillotson, &c. in 1689, and since by the Free and Candid Disquisitors, are generally adopted.

This American Church, as Tillotson vainly wished for his own, has got rid of the Athanasian Creed*, retaining only that called the apostle's, with the omission of the "descent into hell." The burial office, &c. are reformed. The separation from Britain has dislodged our Saints, Charles first and second, &c. from this service-book, their place being supplied by a thanksgiving for "the anniversary of American independence," and for "the fruits of the earth," which are the only national offices. The articles are reduced to twenty, though these are orthodox enough, and retain the paradoxes of the trinity, by which the psalmody also is sadly disfigured.

Yet let us hope that while our "best constituted Church," must be unchangeable, this American Church, unincumbered by an alliance with the state, may reform and re-reform, and thus go on unto perfection.

I am Sir, your's

Nov. 13, 1807.

BEREUS.

LETTER FROM THE REV. FRANCIS STONE.

To the Editor of the Monthly Repository.

SIR,

I SHALL be obliged by your correction of an erratum of the press in your Repository for November, viz. for "exercise of," page 566, line four, read *exclusive*, that is, exclusive of worship of other gods, or demi-gods. I gladly embrace this opportunity to thank you for your polite readiness to insert my communications, and not doubting but you will invariably persist in your laudable, dispassionate, impartial career, I cordially wish an increase of success to your liberally planned and executed Repository, to the extent of your own wishes, and have the honour to be

Your's sincerely,

FRANCIS STONE.

Michael's Place, Brompton, Dec. 7, 1807.

* "The account given of Athanasius's creed, seems to me no-wise satisfactory. I wish we were well rid of it." Tillotson, Let. to Burnett, on the Exposition of the Articles. Birch's Life of T. 2d Ed. P. 315.

POETRY.

LOVE AND FRIENDSHIP. BY J. JACKSON, OF HARROP WOOD,
NEAR MACCLESFIELD *.

Dear the scene when morning dawns,
Dear the tranquil evening's close,
Sweet the verdant flow'ry lawns,
Sweet the lovely blushing rose :
Dear midst these to range at will,
Dearer LOVE and FRIENDSHIP still.

Sweet to rove midst shady bow'rs,
Sweet to hear the blackbird's lay,
Dear to watch the falling show'rs,
Dear to watch the lambkins' play :
Sweet midst these to rove at will,
Sweeter LOVE and FRIENDSHIP still.

Life's fair morning hastes away,
Soon its glowing noon is past,
But the cloudless summer's day,
Brings a peaceful eve at last :
Then let age come when it will,—
FRIENDS and LOVERS happy still.

STANZAS

*Sent to a Young Lady, written early on the Morning of her Birthday,
Oct. 5, 1807. By the same.*

Thou dawning streak of silvery light,
Slow rising o'er the mountain grey,
Again dispel the shades of night,
Again renew the cheerful day !
And as thou spread'st serenely bright,
Direct thy fairest—loveliest ray
To her, now wrapp'd in slumbers light,
And thus in gentlest accents say :—

“ Maiden, awake !—nor let the joys
Of morning waste, by thee unseen ;
While hush'd each storm, while clear the skies,
Enjoy the fair but passing scene.

* Set to music by a friend of the author's, and may be had, price 1s. of
Longman, Cheapside.

And see where yon blue smokes arise,
 There on the dewy village-green,
 Meet blooming maids and shepherd-boys,
 To hail thy morn of gay *nineteen*.

Go join, fair maid, the sportive ring,
 And let thy youthful heart be gay;
 Enjoy the flowers of Life's fair spring;
 For soon, too soon, they die away:
 But while old *TIME*, on ceaseless wing,
 Bears off a year each natal day,
 Let *wisdom, virtue, honour* bring
 A charm, which time can ne'er decay."

SONNET.

*Addressed to a Friend on his Voyage to the West-Indies,
 Written from Hampton Court.*

BY MRS. COCKLE.

From these proud towers, whilst Friendship's wishes stray,
 To where thy bark, the western billows lave,
 May gentler breezes round her pinnace play,
 And softer murmurs swell the rising wave!
 Breathed in the freshness of the moonlight gale,
 Whilst round thy cabin fairy visions rove;
 Or list'ning as the sea-boy's whisper'd tale,
 Wakes the warm impulse of remember'd love:
 O, may they meet thee in that pensive hour,
 Sacred to cherish'd thoughts and sympathy,
 Steal to thine ear 'midst evening's balmy pow'r
 The gentle heralds of esteem from me:
 Borne on that breeze, may blending wishes form
 Memory's strong tye, and Friendship's stronger charm!

TO A SOLDIER'S WIDOW.

Weep no more, thou mourner sad!
 Died he not for glory?
 Bid thy widow'd heart be glad,
 Since he lives in story.
 Tho' his corse far, far away,
 Sleeps where war hath laid it,
 Angel's tears embalm the clay,
 And deathless laurels shade it!

A.

REVIEW.

"STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree. Dated May 30, 1806. Translated from the Original, published by M. Diogene Tama, with a Preface and Notes. By F. D. Kirwan, Esq. 8vo. pp. 334. 8s. Taylor.*

ART. II.—*New Sanhedrin (m) and Causes and Consequences of the French Emperor's Conduct towards the Jews; including Official Documents, a Sketch of their History, and Considerations on the Prophecies. By an Advocate for the House of Israel. 12mo. pp. 190. 3s. 6d. Jones.*

THE singular history of the Jews points them out as peculiar objects of Divine Providence, and prophecy constitutes them the heirs of unparalleled blessings in some future period. They have not been preserved a separate people, among all the nations whither they have been driven, for no purpose, or for an unimportant one. The time may not be far distant when "God will comfort his people, and speak animating words to Jerusalem, and declare unto her that her warfare is fulfilled; that the expiation of her iniquity is accepted; that she shall receive at the hand of Jehovah, blessings double to the punishment of all her sins*."

The events in relation to the Jews that have lately occurred in France cannot fail of exciting the attention

of all such, of whatever religious profession, as are "waiting for the consolation of Israel;" though we are aware that the mere man of the world will smile at them, and the mere politician deem them beneath his notice. The Almighty sometimes mocks human expectations by bringing about the greatest results from operations that are almost imperceptible. The world has witnessed, with total unconcern, the annihilation, within these few years, of the papal dominion, and the judgments of Heaven upon those countries which had "given their power to the beast," and "become drunk with the blood of the saints." The same insensibility prevailed in the minds of the Jews on the destruction of Jerusalem: hence the prophetic question of Christ to his disciples, which seems to characterize the nineteenth no less than the first century; "When

* Isa. xl. 1, 2. Bp. Lowth's version.

the Son of man cometh, shall he find faith on the earth*?"

One reason perhaps why the people of this country have looked with indifference upon the change that has taken place in the condition of the Jews on the Continent of Europe is that it has been effected by a power in hostility to Great Britain. Our patriotic animosities, usually violent, are here ridiculous. We think no name too abusive for the Emperor of the French. We give credit to every charge that renegade Frenchmen or needy writers publish against him. Nothing that he does is praiseworthy, none of his measures are even accidentally beneficial. Englishmen expatiate with raptures upon feudal vassalage because Bonaparte has delivered Germany from it, and defend persecution because Bonaparte is tolerant.

On the same principle the enfranchisement of the Jews in France is never adverted to but in ridicule and contempt. Their convocation at Paris is either a scheme for extorting money from them, or a mere theatrical shew, devised to gratify the vanity of an upstart ruler.

To substantiate the charge of rapacity against the French government, a story is told † of a *douceur* of 30 millions of livres being required of the Jews, previous to their assembling to form a Sanhedrim. We utterly disbelieve it. Even were it true, we see no violation of equity in demanding of a community who, in the most troublesome periods of the French Revolution, had not only enjoyed an exemption from military ser-

vice (the heaviest of all personal taxes) but had profited, as mercantile men, by the distresses of their neighbours, a pecuniary consideration for their valuable privileges. If this country were invaded by the French, and the expulsion of them were found difficult, who would complain of the injustice of levying a tax upon the property of the Clergy and of Dissenting Ministers, as a substitution for personal service?—Rapacity would rather have kept the Jews in a state of subjection and fear, and have doled out privileges by morsels and at a heavy price, than have, for any bribe completely emancipated them. They are now to all intents and purposes French citizens, and as much secure as any other classes of their countrymen from extortion. They can no more be oppressed as a people: and if gain were the object of the French government in its late measures towards them, it has duped itself and realized the fable of the boy and the goose which laid golden eggs.

That the assembling of the Jews, in solemn council at Paris, was a proud spectacle cannot be denied, nor is it improbable that an ambition of glory might have mingled itself with the motives that induced Bonaparte to convoke them. But it is surely no disgrace to a prince that he builds his glory upon the happiness of his subjects. Would to God that all that occupy thrones had no other ambition!

Putting aside all national animosity and vulgar suspicions, it would be interesting to inquire into the real motives of Bonaparte for bettering the condition of the Jews. They are no doubt political: there are few instances on record of kings and emperors doing

* Luke xviii. 2. † Transact. Pref. p. 5.

good for its own sake. His main object in calling the Jews together was, we are persuaded, to devise some plan for making them good and useful citizens, to repress their usurious practices, and to convert them into manufacturers, husbandmen, and conscripts. The effects of the measure will exactly coincide with his views of policy. Paris is to be the metropolis of the world, and it is fit that there the Jews, who are dispersed over all nations, should have a representative council. The seat of the Sanhedrim will be their home. They may look for gain in other countries, but they will turn to France for respectability and comfort. Wherever they are they will secretly favour the French cause, and, like the Jesuits, will communicate important intelligence to the Emperor, distribute his bribes, and in short, become his agents. Their opulence, which procures them access to prime ministers and princes, and their mercantile activity, which carries them over all the world, will be subservient to the interests of their benefactor, the "Centurion" who "loved their nation and hath built them a synagogue." It may be necessary hereafter, for the security of European states, that the Jews resident in them should take an oath of abjuration of the Grand Rabbi and the Sanhedrim of Paris. The Jews in France are to become soldiers, and Bonaparte would be at no loss how to employ an army composed of "the children of Israel." He has not dropt his predilection for the conquest of Egypt, and the people that should establish themselves in Palestine would easily subjugate the neighbouring countries. From Italy to Syria is only a short voyage. In consideration of favours

granted to the Sublime Porte in Europe the Holy Land may be quietly surrendered into the hands of the Christian Emperor. The kingdom of Persia may be at any time won over to the side of France. A bribe would convert the Arabs into useful allies. The native Indian powers are easily stirred up to revolt. And in such a conjunction of circumstances it might be wisdom in the British to stipulate for their safety by engaging to leave Hindostan.

Our opinion briefly is that the measures now pursuing in France with regard to the Jews, will lead to their restoration. How near this event may be is not for us to pronounce. The signs of the times seem to prognosticate its being at hand.

The Jews in France and Italy amount, it seems, to about a hundred thousand. Germany and Holland, which are in some measure under the control of France, contain probably twice as many. The whole of this population would form but a weak state; but considered as a body of non-conformists in religion, it is sufficiently strong to be respected, and important enough surely for the care of a wise legislator. The National Assembly of France had, in the year 1790, enfranchised all those of the Jewish persuasion that took the civic oath; and though, in the stormy period that succeeded, their rights could scarcely be pronounced secure, their condition was constantly improving till the memorable "Imperial Decree" of May 30, 1806, elevated them to a higher rank than the most sanguine among them ever expected to attain, establishing their religion not on the sandy foundation of toleration, but on the

immutable basis of justice and providing for its permanence and respectability.

It is not our intention to relate in this place the history of the Jewish Convocation. That has been given in part and will be, from time to time, more fully given in another department of our work. The members of the Assembly seem to have displayed greater talents than was to have been expected from persons who had been hitherto detained in such political obscurity. Their deliberations shew that they are as well qualified for civil government as any other class of men, and afford ground to hope that when the occasion arises Hebrew senators will not talk less eloquently or decree less wisely than an equal body of Christians. We may wish that they had not been quite so lax in the interpretation of their law, or so extravagant in their praise of Napoleon, but, comparing their past with their present condition, their feelings heretofore with those which must now spring up in their bosoms, we cannot allow ourselves to charge them—after the English manner—with impiety and blasphemy. We are acquainted with men who readily sacrifice better principles than those of Moses, and offer adulation as gross and disgusting as any presented by the Jewish deputies, to a monarch not altogether so heroic, or so wise, or so tolerant as Bonaparte.

Having indulged in these general reflections we shall now briefly notice the publications before us, which, as may be easily conceived are more interesting on account of their subject than their execution.

The "Transactions" is a translation from the original of M. Di-

ogene Tama, who is, we apprehend, a Parisian Jew. The former part of the volume is filled with extracts from some dull Jewish controversial pamphlets; the latter contains a Journal of the deliberations of the Deputies. The whole is as immethodical as French works commonly are. The translation is respectable. F. D. Kirwan, Esq. is we conjecture a mere bookseller's name. The "Preface" by the translator is ill written, and displays the most vulgar prejudices and the most contemptible ignorance of the principles of religious liberty. In scurrility it is not surpassed by the London ministerial newspapers. The title of this volume is a sheer deception, for instead of being an account of the Sanhedrim, it concludes with the breaking up of the Assembly of Deputies some time before the Sanhedrim had been convened.

"The New Sanhedrin" (m) is a work of less pretension. It contains the accounts of the Jewish Assembly and Sanhedrim, which have appeared in the *Moniteur*. It was evidently compiled in haste: the translation is sometimes incorrect, and the names of the Jewish deputies and members of Sanhedrim are here and there misprinted. It contains however much novel and useful information, and, to the credit of the bookseller, is published in a cheap and popular form. The author is truly "An Advocate for the House of Israel." He thinks that Bonaparte is raised up to be their temporal Messiah. He spiritualizes the prophecies and contends that France may prove the holy land, Paris the holy city. He has no tenderness for the whore of Babylon, but he argues that religious tyranny is every where anti-christ.

He augurs ill for England of the present contest with France, and in concluding, warns his countrymen, as intelligibly as was prudent, of the calamities which are coming upon us. His speculations, however disagreeable, are worthy of attention. It is not the part of a faithful seer to prophecy always smooth things.

ART. III.—*A Letter to the Rev. Dr. Beilby Porteus, Lord Bishop of London, on the Subject of his citation of the Writer before the Spiritual Court, on an unfounded Charge respecting certain Doctrines contained in his Visitation Discourse, preached before Dr. Gretton, Archdeacon of Essex, at Danbury, July 8, 1806.* By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Essex, 8vo. pp. 42. Eaton, 187. High-Holborn, 1807.

This is a very important publication, and highly deserving of the attention of every serious Christian, to whatever denomination he may belong. The circumstances which gave rise to it are the following: Mr. Stone is an aged Clergyman, between seventy and eighty years of age, with a family of eight children. It is necessary that this circumstance should be mentioned, because it is not improbable that it had some weight in the prosecution instituted against him. He is rector of a parish in Essex, and in consequence of holding a living he was called upon by the Archdeacon to preach a visitation sermon. Obedient to this call, he preached a sermon before Archdeacon Gretton, at Danbury, July 8, 1806.

It is usual at these visitations for the clergy to dine together, and at this dinner the preacher sat down with his reverend brethren, and parted from them apparently in christian charity. About a month after, he printed and published this sermon; and the doctrines contained in it, being open to public animadversion, received as might be expected, applause or censure according to the tenets of the

reader. It did not appear, however, that the Archdeacon or any of the clergy who heard the sermon had expressed any indignation against the author, or the sentiments contained in his discourse; and after going through one edition, a second was published, the dispersion of which was stopped by a criminal prosecution being instituted against the author.

The mode in which this was instituted is perhaps the most extraordinary that has hitherto occurred in the annals of the Church of England; and it is peculiarly incumbent on the clergy of that church to attend to it, or from being one of the most independent they may become one of the most servile bodies that has hitherto disgraced ecclesiastical history. On April 10, 1807, an apparitor, that is, a messenger or bailiff, from the bishop of London, knocked at Mr. Stone's door and put into his hand a citation to appear in the Spiritual Court, in Doctor's Commons, before Sir William Scott, a Doctor of Laws, who is also the gentleman who presides in the Admiralty Court on prize cases, and has full employment upon his hands in marine

affairs. The charge against him was for impugning, or preaching against certain of the Thirty-nine Articles; and it was brought by a Mr. Bishop, the king's proctor general. It does not appear that this Mr. Bishop heard the sermon delivered; it is not known whether he has instituted the prosecution on his own account, or on the account of certain persons behind the curtain, who pay his expenses in this very extraordinary prosecution.

In consequence, however, of the citation, Mr. Stone took advice of his proctor what he was to do, and, following that advice, left the answer to him; and the proctor appeared for his client; and the cause has been carried on, from that moment to this, according to the forms of the ecclesiastical court. The vexation and expense to which Mr. Stone has been put may be easily conceived by all who know any thing of the ecclesiastical courts. Mr. Bishop brought in a variety of charges, under the name of articles, and during the last summer was employed in examining witnesses upon them. This last term, it was expected that the cause would have been finished by the prosecutor, when, instead of this taking place, he begged leave to introduce a new article. This of course was resisted by Mr. Stone's council, but, after a little debate on the subject, the judge decided that the new article should be brought in: and it was a sight, we are informed, which struck one of the spectators with horror to see Mr. Bishop, the prosecutor, rise very coolly from his seat at the bottom of the table, walk up to the judge, and there discuss with him in what manner the articles should be re-

formed, and this new article admitted. Such a correspondence between a judge and a prosecutor would appear very odd in our criminal law courts! But be it as it may, the new article being admitted, Mr. Bishop, the prosecutor, examined his witnesses on the new charge, and the term ended in that state, when the prosecutor had still the business in his own hands; and it was expected that he would finish what he had to do and bring in his proofs in the beginning of the next term.

It should be observed that, in all this transaction Mr. Stone, on his part, has left Mr. Bishop very much to himself. Mr. Stone protested against the citation before Sir William Scott, Doctor of Laws, because he was called to appear before an improper tribunal, one incompetent to judge the merits of the case. The judge, however, decided against him. He resisted also the introduction of a new article, because he conceived, that when a person was put on his trial upon any charges, it was not just, or equitable, or lawful, to introduce new charges, and to interweave them with the original charges. But in this also the judge was against him. In all other respects, Mr. Stone has left Mr. Bishop to do what he pleases, and to examine what witnesses he pleases. Mr. Stone has not cross-examined any of them. The witnesses are chiefly booksellers, or their servants. One witness is a Doctor of Divinity, the Reverend John Symonds Breedon, but to what point his evidence extends we know not.

This is a short history of the prosecution; but in this publication Mr. Stone has kept a dignified silence on this head. He does not

even mention the name of Mr. Bishop, the prosecutor; nor does he hint at all at the proceedings of the court and the resistance he has made to what he deems improper in its conduct. His whole letter is taken up with this plain and important question: Was it right for the Bishop of London to cite into a criminal court, a clergyman, for opinions delivered in his sermon, contrary to those maintained in the Thirty-nine Articles? The question is argued in a very grave and solemn manner by the author, and he denies that the preaching of opinions contrary to the Thirty-nine Articles is matter for a criminal prosecution.

He argues in this manner: The church of England has established certain articles to which a candidate for what are called holy orders must subscribe, previous to ordination. After this subscription he goes through a certain ceremony, and is solemnly adjured by the Bishop to answer in the sight of God the following questions.

"Are you persuaded that the holy scriptures contain sufficiently all doctrines required of necessity for eternal salvation, through faith in Jesus Christ? and are you determined out of the said scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by scripture?"

"Answer. I am so determined, and have so determined, by God's grace."

"The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word?"

"Answer. I will, the Lord being my helper."

Here, then, Mr. Stone rests his case. He says that he has strictly complied with the vow made by him to his ordaining bishop, who never asked him whether he would teach or preach in conformity to the articles. The engagement to the bishop, he contends, is unconditional and scriptural, and completely emancipates him from the galling yoke of the Thirty-nine Articles. How indeed is a preacher to act? is he to act against his conscience because he may say something against the articles? No. He is bound by his vow before God and the christian church to preach and teach only that which he is persuaded may be proved by the scriptures. The argument is, in our opinion, conclusive, and Mr. Stone deserves the thanks of the Clergy for having so well pleaded their cause.

Having produced his argument, Mr. Stone puts himself in the place of the Bishop, and supposes how he should act if, in a similar case, a clergyman, supposed to have preached erroneous doctrines, had been brought before him. The sentiments he advances in this manner are highly worthy of a christian bishop, and we recommend them to the perusal not only of the bishops of the churches of Rome, Greece, and England, but to the Presbyters of Scotland and the ministers of every congregation of Christians. How long will it be before the teachers of Christianity have learned that their's is a religion of love, and that an erring brother is to be brought back into the fold by argument, and that it is possible for one man to be right and a whole church to be wrong! Protestants allow this in their dis-

cussions with papists, but in their contests with each other the maxim is continually forgotten.

The tenets advanced in the sermon are maintained in this letter. The whole is written with great dignity, and due respect to his spiritual superior. In fact, the tenets in the sermon are nothing to the argument; for whether he protests boldly against some leading points of the faith of the church of England, or expresses only, like the Bishop of Lincoln, his dissent from one of them, his argument is

the same; namely, that he is to obey God rather than man; he is to look to the scriptures for his instructions, not to the articles. So striking a publication has not for many years made its appearance; and it is singular enough that both Mr. Stone and the Bishop were on the same side about forty years ago, when they endeavoured each to obtain a reform on the subject of subscription to the articles.

AMICUS.*

ART. IV.—*The Danger of reading Improper Books.—A Sermon, preached in the Rev. John Goode's Meeting, at a Monthly Association of Congregational Ministers and Churches in London. Oct. 8, 1807. By the Rev. John Clayton, jun. 8vo. pp. 44. Black and Co.*

The subject of this discourse is of considerable importance, and at the same time not entirely without its difficulties. It is therefore desirable that the person who enters on the discussion of it should be distinguished by the extent of his information, the liberality of his mind, and the soundness of his judgment. Whether these characteristics are discoverable in the present attempt must be determined by a fair examination of it.

The design of the preacher appears in part to be entitled to approbation; and the reader will find some observations on the mischief arising from an indiscriminate perusal of the trash of our circulating libraries, which are just and rational. But we are sorry to add, that in other parts of the discourse will be found, not merely a bigoted attachment to a system which the author chooses to denominate "the peculiarities of evangelic testimony," but also a large portion

of that dread and hatred of *free inquiry*, that anxiety to perpetuate ignorance amongst the mass of the people, and to prevent the least ray of knowledge from entering the mind by blocking up all its avenues, and that earnest endeavour to keep religion in the hands of the priest and the magistrate, which have characterised the most corrupt periods of anti-christian darkness.

In the first head of the discourse (p. 6.) we are told that "it would be wrong for an individual,

* Our readers will, we are persuaded, feel, with us, indebted to our correspondent for this ingenious and interesting article of Review. Such as wish to see the question of Mr. Stone's conduct in the church fully discussed are referred to his own Letters in the *Monthly Repository*, which contain the substance of the pamphlet here reviewed, vol. ii. pp. 528, 565 and 647; and also to the following papers, viz. vol. i. p. 490, and 591. Vol. ii. p. 20, 69, 139, and 634.

who can have but little time for reading, to peruse the *objections* which have been brought against divine truth"—that is, against Mr. J. Clayton's creed—but "it may be right for a *minister* or *magistrate* to read them;" and in the next page we are informed that the "*human mind* is in direct *enmity* against the *truth* of God;" and that "there is not a more successful method of confirming this natural enmity, than reading the productions of those who have boldly opposed, or insidiously denied the peculiarities of evangelic testimony;" *alias*, the peculiar opinions in which Mr. J. C. has been educated. Thus, by working upon the fears of the private Christian, he is to be deterred from free inquiry, and is to be induced to take every thing upon trust from the priest. The priest will kindly take charge of his soul; while he, simple creature! has nothing to do but to shut his eyes and open his mouth, and swallow whatever spiritual food the priest shall be pleased to provide for him.

These, gentle reader, are the avowed sentiments of a protestant dissenting divine! May it not fairly be asked, in what respect do they differ from Popery? Or at least, do they come any thing short of a direct denial of that best and noblest principle of protestantism, **THE RIGHT AND DUTY OF PRIVATE JUDGMENT**? What says the Romish priest? The vulgar are not judges of truth; and if they attempt to read and think for themselves the consequence will be that they will become heretics and be damned. They must not be permitted therefore to see heretical books. Nothing must be put into their hands that is not perfectly consistent with the orthodox

faith. It is true that they extend this prohibition to the reading of the scriptures, and with great consistency; since the universal prevalence of this practice, though it would not in the least injure the Christian religion, would be certain ruin to the pretended orthodox faith. Mr. C. is not quite so consistent. He permits the reading of the scriptures; he even speaks of the true nobility of the Bereans whose practice it was to search them. But we cannot commend the prudence of this permission, since we have no hesitation in saying, that if this practice be encouraged, and the study of the scriptures upon just and liberal principles of criticism become general, it will be in vain for Mr. J. C. to think of keeping his young friends "out of the reach of the contaminating influence of those principles" which he holds in such abhorrence.

Mr. J. C. truly remarks (p. 11.) that "no man can embrace error without suffering injury" But what, in Mr. J. C.'s opinion, are the most effectual means of guarding the human mind against error? Does he recommend a diligent and careful inquiry after truth? Does he advise his hearers, in order that they may enter upon this inquiry with every advantage, and pursue it with the greatest probability of success, to endeavour as far as possible to divest themselves of prejudice and prepossession, to free themselves from every undue bias, and to seek the truth in the love of it? In the study of the scriptures, does he exhort them to suffer no man to have dominion over their faith, but to avail themselves of assistance from every quarter? Does he warn them against the

influence of great names, against submitting to the authority of sects and parties, against being disheartened by the fear of obloquy, reproach, and persecution? In the examination of controverted passages, does he urge them to spare no pains to inform themselves concerning the correctness of the text and the fidelity of the translations, to compare the various and sometimes opposite senses which have been assigned to these passages by men of different religious sentiments, to weigh their arguments carefully, and at length, with manly courage, tempered by Christian humility, to *judge for themselves*?—Not a hint of this sort is to be found. On the contrary Mr. J.C.'s object seems to be to keep them from deviating one hair's breadth from the path marked out for them by their *ministers*; and to persuade them that every syllable of our common English Bible is entitled to the character of the inspired word of God, and that the whole must be understood and believed in that sense which he chooses to call *evangelical*.

There is one cause of Mr. J.C.'s uneasiness which is somewhat curious. "I know many persons," says he, (p. 18) who would not go to hear a Socinian preach, much less *give a guinea to his support*—thus far all is well; but alas! these same persons—"habitually read the produce of his pen, and *liberally subscribe* to the printed propagation of his sentiments. And I will undertake to prove, (adds the

preacher,) that some religious professors have for years *contributed* (by taking in these works) *twice as much* to the spread of Christ-degrading and soul-ruining opinions, *as to the support of their evangelical minister.*" Hinc illæ lacrymæ! This is the mortifying circumstance, that the Unitarian who preaches eternal life by Jesus Christ, to those only who patiently continue in well doing, which every body knows to be a difficult thing, should be paid *twice as much* as the orthodox teacher who assures his pupils that Christ has done every thing for them, so that nothing is required of them but to believe. We take it for granted that Mr. J.C. is correct in his statement, and as we think it no crime either "to hear a Socinian preach," or to "give a guinea for his support," we shall not conceal our pleasure in being informed, upon such authority, that the readers of Unitarian publications, amongst the reputed orthodox, are so numerous and their subscriptions so liberal. This looks well.

Mr. J.C. in soliciting the attention of his hearers informs them that he has "preferred the selection of useful remark to any attempt at a *display of genius.*" In the selection of useful remark, we think he has been in some instances happy, and in others very unfortunate; but in his endeavour to avoid any display of genius, we can assure our readers he has every where succeeded to admiration!

S.

ART. V.—*Remarks on the Arguments advanced by Mr. P. Edwards for the Baptism, Church-membership, and Salvation of Infants, in a Work entitled, "Candid Reasons for renouncing the Principles of Antipædobaptism." In a Letter to a Friend, wherein the certain happiness of all Children dying in infancy is maintained.* By Joseph Dobell. pp. 174. 12mo. 2s.

The subject of baptism has been so often discussed by men of the greatest learning and abilities, of all persuasions, that little that is new can be expected to be advanced upon it. The present work is, we are told, intended as an answer to one Mr. Peter Edwards on this subject, a gentleman who had been a baptist minister, but who, having changed his opinion, became one of the most zealous pædobaptists. If we are not greatly mistaken, the performance of Mr. D. discovers profound thinking and great ingenuity of argument. He has also the merit of occupying new ground and of stating the question in new points of view. Indeed, so thoroughly has his mind been immersed in his subject that he is by no means satisfied with common-place arguments. Most of the baptists have incautiously admitted that children under the Jewish economy were members of that church. This Mr. D. boldly denies, and maintains that infants never were the subjects of a promise, or of an ordinance, or members of the church under any dispensation: That all covenants and promises were made with, and given to adults, that the command to circumcise was given to the parents and not to their infants, and that the parents being the subjects of the command, it was their duty to obey it, and not that of their infants.

"A church," says Mr. D. "is a society, a number of persons united together for religious purposes, for the worship and service of God, and who stand in special relation to him. Now every one must see, that such a society must be a voluntary one; that the persons constituting such a society must be capable of understanding the purpose, for which they are united, and of performing those religious services for which they assemble together. But can infants be members of such a society?—Are they capable of such union, of the purposes for which it is formed, or of the services to be performed by it? The very stating of these questions is sufficient to shew the extreme absurdity of the position, that infants ever were members of the church of God."

The several topics above noticed, together with the reasoning usually adduced upon them, are, with great cogency of argument, considered much at large. After which Mr. D. proceeds to prove, "The certain happiness of all children who die in their infancy." But he opposes the common notion of infant salvation; because, as he states,

"The term salvation in the scriptures is used to denote either the blessings of grace which are the means of salvation to believers, or deliverance from sin and condemnation, which is to them the way to eternal life."

Infant salvation supposes infant guilt. Sin is a transgression of the law; but where there is no law there can be no disobedience. This is the state of infants. They are not moral agents. They are under no obligations of law, and therefore they can neither

Richard Corrie, Esq.—Rev. J. Scott.

commit sin, nor incur guilt, of course they cannot stand in need of salvation, or be liable to condemnation. The conclusion of his argument is, "A profession of repentance and faith are (is) essential to baptism, church-membership and salvation. But adults only are the proper subjects of baptism, church-membership, and salvation." We know not what will be thought of the present work by pædobaptists; it certainly de-

mands their serious attention: by many it will be thought unnecessary, and there can be little doubt that the baptists will consider the author as having rendered essential service to their cause. The preface contains some remarks upon a pamphlet in favour of infant baptism, by D. Tereman, of the Isle of Wight, which we see not how that gentleman can refuse noticing, without giving up his argument. E.

OBITUARY.

Richard Corrie, Esq.—Rev. Jonathan Scott.

At Islington, May 19th, RICHARD CORRIE, Esq. in the 82d year of his age. He had enjoyed an uncommon degree of good health throughout life, and was blessed with an easy dismissal from the cares and anxieties of mortality. His legacies were numerous, and shew that he had imbibed the generous spirit of the religion of Christ. He left 50l. to the Rev. N. Jennings whom he latterly attended—100l. to the Rev. H. Worthington, to distribute among ten Presbyterian ministers—50l. to the Rev. J. Evans—and 100l. for him to distribute among ten General Baptist Ministers—besides certain sum: to various charitable institutions in London and its vicinity. As Mr. Corrie was not a Baptist, his legacy to the *General Baptists*, is a proof of his liberality of sentiment. Indeed he always spoke in terms of abhorrence of every species of religious bigotry.

He was a great admirer of *Doddridge*, and has told the writer of this sketch with what pleasure when a boy he conducted him from his lodgings in Causton Street, to preach at the Weigh House, near London Bridge. There was something peculiarly friendly in Mr. Corrie's temper and disposition. He had always a small party at the commencement of every year, chiefly composed of ministers of different denominations.

The right of private judgment was with him a matter of the first importance. And though he disliked extremes of

every kind, he was an *enlightened* and *firm* friend of our *common christianity*.

J. E.

May 28, the Rev. JONATHAN SCOTT, (commonly called *Captain Scott*.) of Matlock, an eminent preacher among the Calvinistic Methodists. He was born at Shrewsbury, Nov. 15, 1735, being the second son of Richard Scott, Esq. a captain in the army. He followed his father's profession, and in the 17th year of his age became a cornet in the 7th regiment of Dragoons: he continued in the army 17 years, and rose to the rank of a captain lieutenant. He was in Lord George Sackville's cavalry, at the battle of Minden, in 1759.

From an early period he was under religious impressions, and had, what he himself afterwards called, his "religious fits." It was his daily practice, while in the army, to read the psalms and lessons of the day. At length hearing, by accident, the late Mr. Romaine, in a village in Sussex, he entered entirely into Methodist views, and from thenceforward gave himself completely up to his religious convictions. He began to preach, it is supposed, at the beginning of the year 1767, in Leicester. He held private spiritual conferences with the soldiers of his regiment. And wherever the regiment marched, he went as a preacher. The union, however, of the two characters, of military officer and methodist preacher, was soon found to

General Peter Muhlenburg.—Rev. John Sturges, D. D.

be incompatible and indeed offensive: therefore, in March, 1769, he sold his commission, having, in the preceding year, married Miss Elizabeth Clay, of Wollerton, near Drayton, Shropshire, with whom he gained a handsome estate. Captain Scott now became a popular preacher among his party. His zeal never cooled. He introduced the Methodist doctrine into many places in Shropshire, Lancashire, and other counties, where it had not been before known. He was eulogized by Whitfield, and by his recommendation introduced into the tabernacle pulpit, which in his turn he filled for upwards of 20 years. He was ordained at Lancaster, 1776, as "a Presbyterian or teacher, at large." His first settlement was at Wollerton on his wife's estate, but having built a chapel at Drayton and raised a considerable congregation there, he in a little time removed to that place. About the year 1779, he became intimately acquainted with the late Lady Glenorchy. This lady devoted the whole of her property to charity and the support of what she considered gospel-preaching. In the captain she found a counsellor and assistant, and to him much of her charity was intrusted. She assisted him in most of his religious schemes. One of her best works was the establishment of an academy for young ministers at Oswestry, under the able direction of Mr. Williams, now Doctor, and tutor of the Independent Academy at Rotherham, Yorkshire. Her ladyship died in 1786 bequeathing to her religious friend, the Captain, a house and the chapel at Matlock, and a considerable sum of money. He removed to Matlock, 1794. His wife died lamented by him, 1799; and in 1802, he married a second time, to the widow of the late S. Barrow, Esq. who survives him. After his second marriage he resided and preached alternately at Nantwich and Matlock. In the early part of his ministry, he had been accustomed to travel from 18 to 20 miles on a Sunday, and to preach five or six times a week. Lastly, he was obliged to slacken his exertions, though his zeal was unabated. He preached however till the end of life. Captain Scott possessed many virtues. He was charitable, frank and upright. His character had a strong colouring of

oddity. He was very facetious. His drollery was out of place in the pulpit, but it constituted the charm of his preaching amongst the populace. His prayers were sometimes ludicrously strange. He often prayed publicly for his horse. He had, as might be expected, a horror of *unsound* doctrines: but it was not in his nature to be bitter, and his manners, which were gentlemanly, controlled the effects of his proscriptive creed. He has left imitators amongst the Methodists, who would do well to copy rather his virtues than his eccentricities. We esteem good men of every party, and are happy in paying this tribute of respect to a man, who when living would have rejected our praise with indignation.

Q.

Oct. 1, in the 62d year of his age, at his seat near the Schuylkill, General PETER MUHLENBURG, son of the late Rev. Dr. Henry Muhlenburg, Patriarch of the German Lutheran Church, in Pennsylvania. At the suggestion of the father the son became a minister of the Episcopal Church, in which capacity he acted in an acceptable manner in Virginia, until 1776, when he became a member of the Convention and afterwards Colonel of a Regiment of that state. In 1777 he became Brigadier, and afterwards Major General in the Revolutionary Army. On the peace of 1783 he was chosen by his fellow citizens of Pennsylvania, of which he was a native, to fill in succession, the stations of Vice President of the Executive Council, Member of the House of Representatives, and Senator of the United States, and in all his military and political stations, Gen. M. acted faithfully to his country, and honourably to himself. He was brave in the field, and firm in the cabinet. In private life he was just, in his domestic and social attachments affectionate and sincere, and in his intercourse with his friends and fellow-citizens amicable and unassuming.

Oct. 2, at Alverstoke, Hants, of which he was Rector, the Rev. JOHN STURGES, D. D. prebendary of Winchester, chancellor of that diocese, and chaplain to the king. He was father of Mr. Sturges Bourne, one of the Lords of the Treasury. Dr. S. was of New College, Oxford. His writings discover an

Rev. Joshua Jeans, D. D.—Dr. William Markham.

attachment to the Church, to which however he attributes some need of a further reformation. His manner of treating dissenters, also displays an amiable spirit of moderation and justly ranks him among low-churchmen. Besides single sermons he published a volume of discourses "on the Evidences of Natural and Revealed Religion," and "Reflections on Popery," in answer to Dr. Milner's History of Winchester.

Two other publications of his called forth replies which exhibited his own candid and courteous style of writing. In 1779, soon after the appearance of the Rev. R. Robinson's "Plan of Lectures on the Principles of Nonconformity," &c. Dr. S. published "Considerations on the Present State of the Church Establishment, in Letters to the Lord Bishop of London." He here brings forward the usual arguments for an establishment, but recommends that "all unnecessary impediments should be removed," and confesses as to the articles, that "the subjects of some of them are of a most obscure and disputable kind." These "tender points of his subject," as has been well observed, "he only touches in a very soft and gentle manner." The "Considerations," were noticed by Dr. Toulmin, in "Letters to the Rev. John Sturges," in which the worthy author shews the important reasons for nonconformity drawn by Dissenters, and especially Unitarians, from the forms and doctrines of the Church of England.

In 1790, appeared "A New Translation of Isaiah," with Notes, by Mr. Dodson. Dr. S. soon published "Short Remarks on a New Translation of Isaiah," vindicating Bishop Lowth from the objections offered to several passages of his translation by Mr. Dodson. That learned writer replied in "A Letter to the Rev. Dr. Sturges." The letters on both sides were, as Mr. Dodson describes that of his opponent, "worthy of the gentleman, the scholar, and the Christian."

Oct. 5, at Amsterdam, after a few days illness, aged 53, the Rev. JOSHUA JEANS, D. D. Rector of Sheviac in Cornwall, Chaplain to the Duke of York, and Minister of the English Episcopal Church at Amsterdam, where he had been settled about four years, and was so popular a preacher that the place of wor-

ship required a considerable enlargement. For some time before his death, Dr. J. had collected materials for a new account of the States of Holland, &c. but his papers are not sufficiently arranged for publication. He has left a widow and daughter, to lament his unexpected death, whom he had committed, last spring, to the care of his friends in England.

Nov. 3, at his house, South Audley Street aged 88, Dr. WILLIAM MARKHAM, Archbishop of York, Primate of England, Lord High Almoner to the King, and Visitor of Queen's College, Oxford. He was of a Nottinghamshire family, but born in Ireland, where his father, a military officer, resided. After an education at Westminster school, he removed to Christ Church, Oxford, and in 1745, distinguished himself there by a copy of elegant Latin verses. About 1750, he was appointed first master of the school where he had received his education; a charge which, as a most accomplished scholar, he was well prepared to undertake. During this engagement he had, in 1759, been promoted to a stall in Durham Cathedral, and after quitting Westminster, in 1765 to the Deanry of Rochester, soon exchanged for that of Christ Church, an office involving the care both of a college and a cathedral, yet preferred to Rochester, no doubt, for substantial reasons.

In 1769, Dr. M. preached the *Concio ad Clerum*, before the Convocation or Synod of Canterbury, which he published accompanied with a Latin speech on presenting Dr. Thomas as prolocutor to the higher house of Convocation. At the end of his *Concio*, he had paid some high compliments to the memory of Archbishop Secker, then lately deceased, which drew upon him the strictures of Archdeacon Blackburn, who is well known to have entertained a low opinion of Secker. He also attacked Dr. M. as an enemy of Reformers, a charge not likely to prejudice the advances of a Churchman.

"To better thence again and better still

In clerical progression."

In 1771, he was promoted to the bishopric of Chester, and at the same time appointed preceptor to the Prince of Wales. In the diocese of Chester then resided the Rev. Theophilus Lindsey,

Mr. Henry Holden.—Mr. Benjamin Newton.

that venerable Christian who "in full age and hoary holiness," is now waiting the call of his great Master to enter upon the rewards of eternity. Mr. Lindsey after a long and anxious inquiry had found himself no longer able to comply with the terms of conformity. Unlike some later Unitarian Clergymen, who yet would be thought confessors, if not martyrs, he resolved to resign his living, and corresponded on the subject with his diocesan, by whom he was treated with great kindness and liberality. Indeed he must have been a most careless guardian of the Church, who would not have endeavoured, by every possible means, to retain in her communion such an exemplary parish-priest as was the Vicar of Catterick. It is needless to add that the arguments of the bishop were of no avail.

In 1777, Dr. M. was translated to the See of York. The ill-advised and as ill-conducted American war was now raging. In 1780 the freeholders of Yorkshire, among whom Sir George Saville, and the Rev. Mr. Wyvil, were conspicuous, took the lead in opposing the further prosecution of that war and the increasing influence of the crown, to which war, as courtiers well know, is peculiarly favourable. That meeting at which some very courtly sentiments were avowed by one of the freeholders, a sub-governor of the Prince, was followed by a charge from the Archbishop. He took this opportunity to reprove his clergy for their interference in politics, and gave occasion to the following declaration from a number of them, that "a Clergyman by entering the church, does not abandon his civil rights." In 1780, our prelate appears to more advantage. From a liberal disposition towards the Catholics, imputed to him by the enthusiastic Protestant Association, he was the first member of Parliament singled out for their vengeance, and narrowly escaped from that misguided rabble.

The latter years of the Archbishop, have acquired no publicity. He scarcely ever spoke in the House of Lords. Once indeed he expressed himself on some much agitated topic with so much warmth, that a peer who opposed him, reminded the prelate that they were not now under his rod. He had not

the characteristic of a primitive bishop, being "apt to teach," for he seldom preached a sermon, and never exhibited any taste for theology, no rare occurrence, we apprehend, on the episcopal bench. His classical fame is celebrated by Dr. Parr, a most competent judge, who names the Archbishop in his Spital Sermon (p. 109,) among "the cloud of witnesses in favour of the plan of education in the English Universities."

As a Diocesan, where no courtly questions interfered, and in private life he appears to have been blameless and amiable. His long possession of the lucrative See of York, enabled him to enrich a large family, who are doubtless persuaded that the Church of England is the best constituted Church in the world, whatever those labourers in the vineyard, the poor curates of the province might be tempted to object. The archbishop is said to have lately presented 1000*l.* each to 47 Grand-children, and to have left by will 100,000*l.* a goodly portion of the ecclesiastical revenues which have been modestly called the "pittance of the Church."

Thursday, Nov. 26, Mr. HENRY HOLDEN, son of Joseph Holden, E. q. of Lombard-Street, in the 23d year of his age, after an illness of three weeks. He was modest, affectionate, faithful and obliging. He was exemplary in his attendance on the public duties of religion, and wholly untainted by the vices which so frequently sully the reputation and destroy the usefulness of young men at his critical time of life. He promised to be a comfort to his family and friends, and a sincere supporter of the cause of religion; but the Wise Disposer of events has been pleased to close the term of his probation, and to remove him from this scene of trial and of danger. May his young companions imitate his excellencies, and be instructed by his unexpected death in the uncertainty of life, and the necessity of intellectual, moral and Christian industry.

A.

On Tuesday, Dec. 1, at Plymouth-Dock, in a decline, without a sigh or groan, in his sleep, Mr. BENJAMIN NEWTON, 30 years of age, a Mercer and Draper in that town: a man of peculiar mildness of temper, and possessed of excellent qualities. He was

Mr. Edward Best—Mrs. Clara Reeve.—Mr. T. Pomeroy.—Mrs. Judith Gundry.

engaged in a large and extensive line of business: in which he succeeded his master, Mr. Franklin, who, some years back, handsomely relinquished it in his favour, as a testimony of respect and affection to him, and as a reward of the activity, diligence and fidelity, with which he had conducted it as his apprentice. On the Saturday se'nnight, after his death, the 13th of Dec. his mourning relict to whom he had been scarcely a year married, was brought to bed of a son.

T.
On the first instant died Mr. EDWARD BEST, of Brinks Place, Bolton le Moors, aged 37 years. It may be deemed worthy of remark, that previous to his late indisposition, he had enjoyed for the course of twenty years uninterrupted good health, not having experienced one day's confinement occasioned by sickness during that period.—Health is no security against the stroke of death. July 1806, when in the bloom of manhood, he was suddenly reduced by a discharge of blood from his mouth; after this first attack, his strength was in some degree restored; but the attention, solicitude and skill of the faculty failed in their endeavours to prevent a repetition of the complaint. In May 1807, he was again seized, when every effort was exerted to save life. Alas! a consumption ensued, and he gradually declined till he expired. He was an ornament to society, and very much esteemed by his friends. His public spirit, his goodness and openness of heart, his social disposition, his urbanity of manners, his presence of mind, his powers of conversation, his cheerful and pleasant temper, his desire to please and be pleased very much endeared him to a large circle of acquaintance, who sincerely lament his loss. In the domestic capacities of husband and father, his trials had been acute. Five years ago, the messenger of death summoned his amiable and beloved wife to the tomb; she was destined to suffer a long and very painful illness before her exit; he along with four young and delicate children was left to regret their irreparable loss; three of whom are now surviving both parents. He resigned his breath in the pleasing and certain hope, that a kind Providence would be a father to the fatherless, and continue friends to protect his orphans, and that infinite wisdom, joined with infinite goodness reigns. May

the event of his death make a lasting impression upon all, who are engaged in the business and bustle of the world, and lead them so to number their days, that they may apply their hearts unto wisdom. C.

Dec. 3, at Ipswich, at an advanced age, Mrs. CLARA REEVE, sister to the late Vice Admiral Reeve. She was authoress of the Romance called the "Old English Baron" and other works.

On the 9th. inst. in the 17th year of his age, THOMAS POMEROY, jun. of Grove-Place, Hackney. His death was occasioned by a diseased organization which defied the power of Medicine. This fact being ascertained, is a source of consolation to his afflicted parents and relatives. Every effort was made which human skill could devise, to save his life. Y.

This is the second affecting instance of mortality which has been exhibited within a very short time in one Christian congregation, and which this melancholy part of our monthly labours calls upon us to record. Mr. Henry Holden (of whose death notice has just been taken) and Mr. Thomas Pomeroy, were both of them attendants at the Gravel-Pit Meeting, Hackney, and on Mr. Aspland's Sunday Morning Lectures to young persons. They were both buried in Bunhill Fields; one on Wednesday, Dec. 2, the other on Wednesday, Dec. 16. The premature death of these young men is an instructive lesson to the surviving youths of the same congregation, and the same class of catechumens, on the uncertainty of life, the vanity of all human expectations, and the unspeakable value of that religion "which hath brought life and immortality to light."

EDITOR.

Dec. 16, died at Sidmouth, Mrs. JUDITH GUNDRY, in the 85th year of her age. This exemplary and truly amiable woman was for some years before her death, by her extreme weakness, almost wholly shut out from society. A frame at all times delicate, and a constitution peculiarly tender, rendered it inconvenient for her, even in her own house, and she was utterly unable to go out of it, to enjoy the conversation of her nearest friends. Still, however, her cheerful and contented temper continued, and, until the last eleven weeks of her

Denis Hampson.—Mrs. Poole.—Earl Grey, K. B.

life, that serenity for which she had all her days been distinguished was undisturbed. During this last period, her sufferings were very great. She could not help longing for her dismissal, but still she was resigned to the Divine will and willing to wait, *all her appointed time*. Her religious views were highly rational and consolatory. She looked upon God as the *Father*, and not the *Tyrant* of his creatures. She had full confidence in the divine wisdom and goodness, and a firm persuasion, that all things, whatsoever clouds and darkness hung over the present moment, were working together for good. She rejoiced in the Gospel of Jesus, as containing not only the glorious assurance of a resurrection from the dead, but every thing that is necessary in the way of *Precept, Example, and Encouragement*, to fit its followers both for this life, and that which is to come. By frequently returning pains, and at length, an almost utter incapacity of taking in any nutriment, the lamp of life was exhausted, and with scarcely a sigh or struggle this truly valuable Christian fell asleep in Jesus.

Her loss in society will be felt by a number of persons to whom, almost beyond her ability, she was a liberal and constant benefactress. Her income was limited, and as it was never large, she felt very sensibly the pressure of the times: it was not however so much on her own account, but that it rendered her less capable of doing that good to the poor and afflicted which her liberal heart was always wishing. She early manifested a turn for poetry, and an *Impromptu* which she pronounced upon the first intelligence of that victory in which Lord Nelson lost his life, does her considerable credit—she was then 82 years old.

Two different passions meet,
Pleasure and sorrow blend,
We praise the Lord who sav'd our
Fleet,
But mourn for Nelson's end.

E. B.

Lately died in Ireland, at the advanced age of 110 years, DENIS HAMPSON, the blind bard of Magilligan. A few hours before his death, he tuned his harp, in order to have it in readiness to entertain Sir H. Bruce's family, who were

expected to pass that way in a few days, and who were in the habit of stopping to hear his music: shortly after, however, he felt the approach of death, and, calling his family around him, he resigned his breath without a struggle; being in perfect possession of his faculties to the last moment.

Nov. 6, at the Episcopal Palace, in Chichester, aged 98 Mrs. POOLE, relict of William Poole Esq. of the Hook — This lady enjoyed all her faculties to the last, and died suddenly while sitting at table among her friends. The following lines on the occasion of her death, have been attributed to Mr. Hayley.

Hail and farewell! dear venerable
friend,
Whose lengthen'd days without a struggle end,
The placid angel who had blest thy birth,
Watched thee almost a century on earth;
And led thee through the Christian cares of life,
A tender step-dame, and a duteous wife:
Then at thy destined season to depart
Joyed (as the witness of so pure a heart)
Exempt from mortal anguish to dismiss,
Thy peaceful spirit to celestial bliss.

Nov. 13, at his house called Fallowden, near Alnwick, Northumberland, in the 79th year of his age, CHARLES EARL GREY, K. B. General of the Third Regiment of Dragoons, and Governor of the Island of Guernsey. His Lordship served at the battle of Minden, and was the only surviving officer who served under General Wolfe at Quebec, to whom he was *Aid-du-Camp*.

In 1782, he was made a Knight of the Bath, on his appointment as Commander-in-Chief in America; but, in consequence of peace being concluded he did not proceed thither. He served also at the relief of Ostend, and Nieuport, in 1793, and went, soon after, to the West Indies, as Commander-in-Chief, with the Earl of St. Vincent, which was followed by the reduction of Martinique, St. Lucie, and Guadaloupe. In 1802, he was created Baron; and in 1806, Earl Grey. He has left four sons, of whom Viscount Howick succeeds him in the Peerage, and two daughters, the eldest of whom is lady Elizabeth Whitbread.

INTELLIGENCE.

LITERATURE IN INDIA.—The following is an extract from a late speech of Sir G. Barlow's, Governor-General in India, from the Visitorial Chair of the College of Calcutta:—

"In reviewing the literary works published under the auspices of the College during the last year, I notice, with sentiments of peculiar satisfaction, an elementary analysis of the laws and regulations for the government of the British territories in India. The facility which this work is calculated to afford to the study of the laws and regulations, and the practical advantage which may be derived from it, is peculiarly valuable both to the college and the public. The design and execution of the work are equally creditable to the zeal, industry, and ability of its distinguished author, Mr. John Herbert Harrington, the second judge of the Court of Sudder Dewanny and Nizamut Adawlut, and professor of the laws and regulations of the British Government in India. Mr. Harrington's application of the inconsiderable portion of leisure time, which the duties of his arduous and important public situation have afforded, to the accomplishment of this laborious undertaking, manifests a degree of public spirit, and individual industry, to which, perhaps, no other parallel can be found than in the eminent exertions and scientific labours of his colleague, Mr. Henry Thomas Colebrooke, to whom the College and the public are indebted for various important additions to the general stock of literary knowledge and instruction. The assiduous attention of both these able and respectable public officers to the interests of this institution, both as professors and members of the council of the college, reflects the highest credit upon their character and talents, and establishes their claim to the public approbation and applause. Other works of great utility and merit have also distinguished the literary labours of the past year:

"A Hindostane Dictionary now in the press.

"A General History of the Hindoos.

"A Review of the Manners and Customs of the Hindoos.

"For the two last-mentioned works, we are indebted to the labour and ability

of some of the learned natives attached to the College. It is highly satisfactory to me to observe the native officers of the College, imbibing the spirit of literary industry, and employing their talents and acquirement in the cultivation and diffusion of literature and science. There are also various other useful and ingenious works, which, under the patronage of the College, have engaged the labours of several scientific persons antecedent to the past year, and have either been actually published, or are now in the press. I deem it an act of justice to the industry and ability of Mr. Matthew Lumsden, the first assistant to the Persian and Arabic professor, to notice, in terms of peculiar approbation, the grammar of the Persian language, which has long engaged the labours of that gentleman. The acknowledged defects of every work of that description now extant, have rendered the construction of an accurate grammar of that language peculiarly desirable. Mr. Lumsden's extensive knowledge of Arabic and Persian has enabled him to discover the true principles of the dialect of Persia, as it at present exists in its condition of intimate combination with the language of Arabia, and with singular judgment and discernment, Mr. Lumsden has adapted the construction of the Persian language to the principles of general grammar. The completion of this valuable work will materially facilitate the acquisition of the Persian language, will constitute an important addition to the existing stock of philological knowledge, and will reflect distinguished credit on its author, and on the institution which has encouraged and promoted it. I have received, with great satisfaction, the information, that under the patronage of the Asiatic Society, the Society of Missionaries at the Danish Settlement of Serampore, aided and superintended by the ability of Mr. Carey, Professor of the Shanscrit and Bengalee languages, has undertaken the translation of some of the most ancient and authentic works of literature, in the former of those languages. The greatest advantages may be expected to the interests of eastern literature from this co-operation of the Asiatic Society with the college of Fort William, in

facilitating the acquisition of oriental knowledge and science. I notice also, with peculiar satisfaction, the extensive and valuable collection of books which now enriches the library of the college of Fort William. The preservation and augmentation of the collection of Eastern manuscripts, afford the only means of arresting the progressive destruction of oriental learning. Since the dismemberment of the Mahomedan empire, these works have been dispersed over India, and have been exposed to the injuries and hazards of time, accident, and neglect. It is worthy of the ambition of this great empire to employ every effort of its influence in preserving from destruction and decay, these valuable records of oriental history, science, and religion; and in encouraging individuals, who may be in possession of scarce and valuable literary works to promote this important object, by depositing works of that description in the library of the college. I am happy to learn that the descriptive catalogue of the books and manuscripts which constituted the library of Tippoo Sultaun, has been completed by the industrious labours of Captain Charles Stewart, second assistant to the Persian Professor. I understand it is the intention of Captain Stewart, who has proceeded to England, to print that useful and interesting document. I cannot close my view of the literary branch of this institution, without adverting to the advantages which may be expected to be derived both in Europe and in Asia, from this mutual cultivation of Asiatic and European learning. The numerous works which have been published under the auspices of the college in the course of the last six years, will not only open to the learned in Europe ample sources of information on all subjects of oriental history and science, but will afford to the various nations and tribes of India, and especially to those which compose the body of our Indian subjects, a more favourable view, and a more just and accurate conception of the British character, principles, and laws, than they have hitherto been enabled to form, and may be expected gradually to diffuse among them a spirit of civilization, and an improved sense of those genuine principles of morality and virtue, which are equally calculated to promote their happiness, and to contribute to the stability of the British dominion in India."

CHINESE RELIGION AND LAWS.

In our magazine for August, (Vol. II. p. 442,) we inserted the "Imperial Edict of the Emperor of China," which proscribes the Christian religion. Upon this Edict, together with the more recent occurrence of an affray between the British and Chinese sailors, a sensible and entertaining writer, turning matter that common writers would pass over, to a good account, makes the following reflections:—

"CHINA has within the last twelve months afforded sufficient matter for reflection to the thinking mind. By the last accounts two occurrences have taken place, which shew the nature of the government in a very strong point of view: the one relates to the exercise of religion, the other to their criminal law. The body of the Chinese nation is well known to be idolatrous; their deities are monstrous figures, hideous to the sight, and giving just as gross conceptions of the great Supreme, as the fictions of the imagination under the name of the Trinity entertained by the Papist and the Calvinist. They do not however, like the Papists, make a god of bread-flour and then eat him: and whatever follies they entertain, the higher classes are free from idolatry; and, if we have true accounts, they universally adopt a system of epicurean deism or complete atheism.

"A great feature in the Chinese is an attachment to ancient customs, and this is kept up by the government, which watches with extreme anxiety the introduction of any thing foreign, and particularly any thing from Europe. But this attachment does not prevent them, as is absurdly imagined, from examining and adopting what is good in other countries, and in which they are deficient: witness the mathematical college established at Peking, filled with Europeans; and the introduction of vaccination, the account of which very useful practice was communicated to them in a book in the Chinese language, by Sir George Staunton, the first book ever written in that language by an Englishman. The European religion also, as it is called, might have been introduced with equal ease: and the Mandarins, with their usual good humour, would have laughed only at the triangular god, and the god in the womb of a virgin for nine months, adored by the popish Bonzes, if these Bonzes had not

interfered in matters of state, and shewn a disposition, which the Chinese improperly attribute to Christianity, that of perpetually quarrelling with their neighbours who are not of the same opinion, and making their religion a matter of state, so that every body must believe as they believe, or not be capable of holding any office under the government. These maxims to the Chinese Mandarins, who are very fond of good humour, and who seize in a moment whatever is absurd in their own Bonzes, appeared to be the most ridiculous that could be imagined.

"The Christian Bonzes, however, made considerable progress, and in their usual manner excited a spirit of dissatisfaction and quarrelling; and, being found to exact a kind of obedience to a man living some thousand miles off, they were deemed dangerous to the state, and their religion was proscribed. Before that time they were permitted to have churches; and the crucifix, and the triangular emblem of the trinity, and the wax-lights, and the wafer-god, were upon the altars. Many thousand Chinese, chiefly of the lower classes, embraced the sect, and books on the popish religion were printed in the Chinese language. Several of these books have been lately discovered in a province of China, and, on inquiry, it was found, that even some Tartar soldiers had quitted their original customs, and embraced the new faith. Strict inquiries were made at the lower tribunals, and the whole matter was sent up to the higher tribunal for its final decision. The decree of the lower tribunals was in general confirmed; and the offending parties were variously treated according to the supposed magnitude of the crime: some were banished, others were compelled to wear the ignominious yoke, and the chief Mandarin of the province, whose office it is to inspect the morals of the people was, for not having sooner detected this affair, degraded. All the books on the European religion were ordered to be burnt.

"The Chinese, we see, are not freer from absurdity than some European nations. They have not yet learned to leave religion entirely to itself. They make it dangerous by the interposition of the state. Yet we cannot inveigh very bitterly against them, when we think of the manner in which this sub-

ject is treated by many Englishmen. With what contempt does not many a churchman look upon a dissenter; and yet both one and the other probably go, the one to church, and the other to his meeting, merely because by accident his father did so before him, and he was brought up in this habit. The law, indeed, allows persons to have meetings for religion, different from those of the established church; but it makes a great difference between those who follow the rule laid down by law and the rule adopted by the dissident, a difference oftentimes so very minute that a Chinese would assuredly not be able to find it out. But every nation has its own peculiar follies.

"In affairs of life and death the Chinese are more scrupulous than any other nation. They rigidly adhere to the precept given to the father of their empire:—whoever sheds man's blood, by man shall his blood be shed. Hence, whenever a murdered body is found the utmost inquiry is made after the murderer; and that country is by no means favourable to duelling, as in case of a person killed, the surviving duellist, the seconds, and the surgeon, would all inevitably be put to death. In an affray lately between some Chinese and English sailors, a Chinese was killed; the usual inquiries were made, and it was found that he was murdered by one or more English. A demand was made in form to the factory for the murderer; but they, not knowing the murderer, could not comply with the request. This does not satisfy the Chinese. The murderer is, they say, amongst the English: if he were with us, we should easily detect him; if they do not use the proper methods to discover him, that will not satisfy us, we must either have the murderer, or a man in his stead. This law must strike us as a very extraordinary one, but in consequence of it, among upwards of three hundred million of people, murder is a very rare crime, and in Pekin, a town much larger than London, an instance of a house falling down and burying in its ruins twenty or thirty inhabitants never occurs. The consequences of this refusal on our part are not wholly known*. All

* The dispute is now said to be amicably adjusted. Dec. 16. ED.

intercourse between our countrymen and the Chinese is strictly prohibited, and the determination of the high tribunal remains to be known. We hope, that this unlucky business may not interfere with the pursuits of a gentleman of Cambridge, who lately went to Canton with the sole view of studying the laws, manners, customs, and language of this extraordinary people. No one is better calculated for such an enterprise. He was distinguished for his attainments at the university, but was prevented by the absurd prejudices which disgrace that seat of learning, from obtaining those honours which he richly merited. He would not subscribe to the formula, requiring a declaration of religious opinions from every per on before he takes a degree. What nonsense! In very bigoted countries upon the Continent, even Jews are permitted to take their degrees; but England will be the last country to put all its inhabitants on the same footing in its universities. Cambridge is, however, not so bad as Oxford; for at Oxford they compel a young man on entrance to subscribe a great quantity of propositions, in the sense of which it will not be easy to find any two men of learning agree."

THOMAS PAINE'S NEW WORK. We copy the following notice from an American paper, though without vouching for its truth. It may be a trick upon the Editor. Six months ago,

the conductor of a low, fanatical magazine in London, was egregiously imposed on by a Letter, signed "Thomas Paine," and dated "America," a month only before its publication. In this forged letter, T. P. is made to threaten the religious public with a new book against their faith, and the self-complacent Editor of the *Gospel Magazine*, in a page or two of remarks, invites the infidel to come forward, pledging himself to defend revelation, not as Dr. Young, and Leland, and others, he says, have done, by calling the Scriptures to their aid, but by the help solely of natural religion, which natural religion, the said work is accustomed to revile as nothing better than *Arminianism*, the monster which haunts the imagination of all true-bred Calvinists.

"A new work, from the pen of Thomas Paine, has made its appearance at New York, entitled, Examination of the Passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ: to which is prefixed an Essay on Dreams; shewing by what operation of the mind a dream is produced in sleep, and applying the same to the account of dreams in the New Testament; with an Appendix, containing my private thoughts of a future state, and remarks of the contradictory doctrine in the books of Matthew and Mark."

NEW PUBLICATIONS.

A Complete List of Books on Theology and Morals, for Dec.

The Third Report of the Committee of the Unitarian Fund 12mo. 1s.

A letter to the Rt. Rev. Dr. B. Porteus, Ld. Bp. of London, on the subject of his citation of the writer before the spiritual court, on an unfounded charge respecting certain Doctrines contained in his Visitation Discourse. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Essex, 8vo. 1s 6d.

A Reply to the Essay on Population. By the Rev. T. R. Malthus. In a Series of Letters. To which are added Extracts from the Essay, with Notes by W. Hazlett. 8vo. 8s.

Exodus. an Epic Poem, in Thirteen Books. By Charles Hoyle, M. A. of Trinity College, Cambridge. 9s.

Mental Perceptions; illustrated by the Theory of Sensations. By S. Ferris. 12mo. 4s. 6d.

The Power of the Civil Magistrate in Matters of Religion considered; being the Substance of two Remonstrances presented to the General Associate Synod, 1804 and 1805; and of the Answers to them, prepared by a Committee. By A. Allan, Minister at Cupar Angus 2s.

Miscellaneous Works of Robert Ro-

binson, late Pastor of the Baptist Church and Congregation of Protestant Dissenters at Cambridge. To which are prefixed Memoirs of his Life and Writings. By B. Flower. 4 vols. 8vo. 1l. 4s. R. P. 1l. 10s.

An Essay on the Miraculous Conception of Jesus Christ. By Richard Wright. 12mo. 6d.

Scriptural and New Mode of Attack; wherein Infant Church Membership, and Infant Baptism are anatomized and renounced. By J. Ham. 1s.

A Collection of Evidences for the Divinity of our Lord Jesus Christ. By the Rev. A. Freston. 2s. 6d.

The Elements of the Hebrew Language; in two Parts. Part 1. Orthography. With Notes and Vocabulary. By Hyman Hurwitz. 8vo. 5s. 6d. fine 7s. 6d.

Three Essays, on the Love of God to his Chosen, on a Character formed under Evangelical Truth, and on the Faith of God's Elect. By the late Mr. Abraham Booth. 2s. 6d.

The Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland. 1s.

A Letter to the Chairman of the East-India Company, on the Danger of interfering in the religious opinions of the natives of India, and on the Views of the Bible Society. By Thomas Twining. 1s. 6d.

An Address to the Chairman of the East-India Company, occasioned by Mr. Twining's Letter. By John Owen, M. A. one of the Secretaries of the Bible Society. 3d Edition. 1s.

A Sermon preached before the University of Oxford, Nov. 29, on the Translation of the Scriptures into the Languages of the East. By Edward Nares, M. A. To which are added, Remarks on Mr. Twining's Letter.

The Anniversary Sermon of the Royal Humane Society, preached on the 15th of April at St. Ann's Church, Soho, and on the 26th of July, at All Saints, West-Ham. By Richard Yates, B. D. and F. A. S. With an Appendix. 1s. 6d.

A Charge delivered before the Reverend the Clergy of the Archdeaconry of

Sarum, on the 4th, 5th, 6th, and 7th of August, 1807. By Charles Daubeny, Archdeacon of Sarum. 1s.

The Clergyman's Instructor; or, a Collection of Tracts on the Ministerial Duties. 8vo. 6s. sheets. Clarendon Press.

Popery irreconcilable with Christianity; in a Letter to a Friend. By a Christian. 1s.

Christian Speaker; or Moral Instructor. By T. Andrews A. M. 3s. 6d. bound.

The Stability of the Reformed Christian Church; a Sermon preached in Lambeth Chapel, Oct. 4, 1807, at the Consecration of the Rt. Rev. J. Luxmore D. D. Ld. Bp. of Bristol. By J. Roberts. 1s. 6d.

The Waters of Bethesda: a Sermon preached in the Parish Church of St. John, Margate, in the Isle of Thanet, Aug. 30, for the General Sea Bathing Infirmary at Margate. By the Rev. J. Plumtree M. A. 1s.

Cruelty to Dumb Creatures Inconsistent with the Christian Character; a Sermon preached in the Churches of St. John and St. Mary, Devizes, Aug. 16. By the Curate of Devizes. 1s.

A Letter to G. Sharpe, respecting his Remarks on the two last Petitions in the Lord's Prayer. From a Country Clergyman. 1s.

Thoughts on Education. By Maria Benson. 12mo. 5s.

Actual Sin and Future Misery traced to their Real Causes. By W. Moseley, of Hanley. 1s.

Blessedness of the Righteous Dead: a Funeral Sermon for Mr. W. Sedgwick, preached at Bengal, by W. Ward. 8vo. 1s.

The Danger of Philosophy to the Faith and Order of the Churches of Christ. By J. Allen. 12mo. 1s. 6d.

The Etymological Organic Reasoner: with one sheet of the Gothic Gospel of St. Matthew and another of the Saxon Durham Book, &c. By Samuel Henshall. No. 1. 2s.

A Sermon, preached at St. Peter's Church, Carmarthen, July 3, 1806, before the Society for promoting Church Union. By Charles P. Pritchett. 1s.

LITERARY NOTICES.—We have before expressed that we entertain high expectations from the *Baptist Mission* in India, considered in relation to Literature, and we are happy to announce, as the first fruits of it, that there is in the press THE

RAMAYUNA OF VALMEKI, vol. I. containing the First Book, translated from the Original Sangskrit, with Explanatory Notes, by Messrs. Carey and Marshman, two of the Missionaries.

The Rev. W. Richards, of Lynn, is the Britons. Part II. Cambro-British preparing for the press, a Volume on the Biography, or The Welsh Nonconformists' Memorial; being sketches of the Ecclesiastical History of WALES; Lives and Characters of the most eminent in Two Parts: Part I. An Account of the State of Christianity in that Country, from its first Introduction to the present time. To which is prefixed, A Sketch of Druidism, the Original Religion of the Welsh, in common with the rest of the 18th century. The same Gentleman is also engaged in a *History* of the town of Lynn.

CORRESPONDENCE.

We are obliged to *A Lover of Truth* for taking so zealous an interest in the success of the Repository: he is mistaken in supposing that it is intended to raise the price of it. Profit is not the object of its conductors.

We have been so unfortunate as to excite the anger of a very sensible correspondent, who signs himself J. D. by a passage in our Review of *Hutton's Horæ Ecclesiasticæ*, of which however he acknowledges that "his opinion is no better than our own." J. D. complains bitterly that we have "warped and twisted" Mr. Hutton's remarks upon the system and practice of the law, and that we have flippantly insulted a respectable profession, in which "many Unitarian Disciples are nursed." Thus far is very well; and here is good ground on which our Reviewer and J. D. might have met: and we should have rejoiced to see J. D.'s talents displayed on the arena of the *Monthly Repository*. But J. D. insists upon "assuming" that the Editor of the *Monthly Repository* is, *in propria persona*, the Reviewer of Mr. Hutton's book: regardless of the Editor's repeated declaration, that the Review department of his work is, as much as any other, occupied by volunteers; and apparently unapprized that no man would review a foolish or mischievous book, if he must expose his name and person to the attacks of the author and his partizans. The Editor pronounces no opinion upon the "exclamation" of the Reviewer, who will, if necessary, in due time and place, defend himself; but he wishes it to be understood, for the satisfaction of his correspondents in the Review, that neither remonstrances nor menaces shall prevail on him to violate the trust which they repose in him; he will not arrogate to himself the merit of papers which are generally acceptable, nor shrink from obloquy by disowning such as are disapproved.—Having thus unwarrantably identified the Reviewer with the Editor, J. D. proceeds, with equal indecorum, to indulge in *personalities* with the Editor, who, as he has never given his name to the public, ought to be screened from impertinent curiosity and petulant animadversion. The Editor may or may not be "an Unitarian minister" as J. D. may or may not be a lawyer, or (in Mr. Hutton's phraseology,) a friend of lawyers; he may or may not be "a young man," as J. D. may or may not be an old one; he may or may not "abound with zeal," as J. D. may or may not be bound up in frigidity; but what is this to the public, who look for arguments not names, and who will estimate the *Monthly Repository* according to its intrinsic merits whether J. D. be right or wrong, whether the Editor wear black clothes or coloured ones, whether his face be ruddy or wrinkled, whether he be zealous or lukewarm.—So confident however is J. D. in the truth and the propriety of his conjectures and remonstrances that he challenges the Editor to publish his letter "*if he have the courage*," "accompanied with such an apology as will atone to the profession (of the Law,) and redeem his own (the Editor's) character." Which is to be more admired, the modesty of this demand, or the boldness of the anonymous maker of it? J. D. who conceals (wisely, we think) his own name, requires us to give up the names of the Reviewer and Editor; and supposing that the Reviewer, who he says, is the Editor, who, he says, is &c. &c. must be silenced and panic-struck by his imperious letter, as if self-convicted of immorality or profaneness, he expects an immediate and a satisfactory apology: and finally, to complete his character, this unknown

dictator leaves us no alternative but submitting to the charge of cowardice or publishing his rescript; an easy way, truly, of trying the courage of an Editor of a periodical publication: treat him with rudeness, and if he does not make public and perpetuate your insolence, set him down for a coward. With all his assumed knowledge of the Editor of the Monthly Repository, J. D. is wholly a stranger to his real temper and character; for whilst he listens with deference to remonstrances and complaints properly preferred and enforced by respectable names, he calmly despises haughty injunctions and angry menaces, whether they come from any *fictional* John Doe or Richard Roe, or from any more substantial personage. But although we have not been well used by J. D. we promise to insert in our work his remarks upon the subject of his letter if he will condescend to write with decorum; and, so well convinced are we of his talents (of which the notice we have taken of him is ample proof) that we shall not regret this rough introduction, should it lead to a further acquaintance.

The reader will find, below, Mr. Bennett's reply to Mr. Marten, and Mr. Marten's to Mr. Sturch. Here, if these gentlemen think with us, the controversy will drop. Nothing new remains to be said upon it, and there is a danger of its degenerating into a war of words, or, what is worse, a personal dispute.

MR. BENNETT, ON THE INDECENCY OF HIS SERMON, IN
REPLY TO MR. B. MARTEN.

To the Editor of the Monthly Repository.

SIR,

IN the number of your Repository, for October 1807, (Correspondence, p. 564.) I find a paper addressed to you on the "Indecency of Mr. Bennett's Sermon." In composing and delivering that Sermon, I certainly did not consider what would please, but what was truth. I could be contented with what you have said in your prefatory remark to the above paper, but I know that several persons expect a reply from me. And therefore I beg the insertion of the following lines. Mr. Marten and I belong to the same body of Christians, and I confess he has treated me with respect and liberality. I shall endeavour in the freedom of my remarks, to return him the same usage. I am astonished to find that Mr. M. should suppose that your Reviewer, in his review of my sermon, has cast odium upon the General Baptist Assembly. But as this is a matter which more concerns your Reviewer than me, I shall leave it to him to reply, or to pass it over in silence, as he may think proper.

Mr. M. believes that I am incorrect in supposing that the generality of my hearers heard me patiently. For the honour of the congregation, I hope I am not. I should think it a very great disgrace to the respectable Assembly who heard me, if it could be proved, that they did not hear an important subject, in relation to the evidences of christianity, with patience. The congregation, as far as a spectator could judge, was perfectly orderly and attentive. I was told after the service, that one person, during the delivery of the discourse, lost his command over the muscles of his face; and that another said, "I ought to be flogged:" and I had these in view when I used the words "Most of you." These were all the marks of impatience with which I was acquainted, and sorry I am now to find Mr. M. in such bad company. Mr. M. seems to suppose, I had no reason to say, "I do not see why any one should be alarmed at the idea of Joseph being the father of Jesus." But why not say it? Why because, according to Mr. M.'s letter, it implies that the General Baptists were alarmed at the subject, which he says was not the case. Well, but who said it was the case? How came he to learn from that sentence that I charged the alarm upon my hearers? If he will take the pains to read the sixth page of my Introduction, he will see, that, in all fairness of interpretation, the

sentence in dispute is in connexion with the *world* and not with my *hearers*. These are my words: "At the individual request of many of you, and of several others who heard the discourse, and with my earnest desire that it may do good, I have sent it into the *world*. I do not see why any one should be alarmed at the idea of Joseph being the father of Jesus." The phrase "*any one*," in this connexion must be understood as referring to, at least, every christian professor, and in this sense I certainly used it. Will Mr. Marten undertake to say, that the subject of my sermon causes no alarm to the professors of christianity? Will he undertake to say that no alarm was taken at Worship-Street Meeting-House? O! how I wish he could not only say both these things, but prove such a saying to be true! Then, I think, I should not have had to bear that goodly portion of disgrace and slander, which has been industriously poured upon me, for the pains I took to rescue christianity from one of the principal objections of Jews and Infidels. However, I would not be understood as though I were repenting what I have done, and writing with the tears of sorrow. I thank God, who I hope approves of my integrity, that what I said in my offending sermon, I really find to be true: "The testimony of a good conscience is a sufficient fortification."

Mr. Marten informs me, that the impropriety of the subject for such an occasion was what gave such general dissatisfaction. "The brethren," he says, "were not assembled at that time to settle points of speculative and controversial theology." Are there any subjects of theology but what are speculative and controversial? I know of none. Are there any directions in the minute-book of the General Baptists, guiding the man who is to preach before the Assembly to what sort of subjects he is to discuss? I know of none. Did I not accept of the proposal to preach on the occasion without restriction? I certainly did. If I had known that I was in the least degree restricted, they would never have heard me. I believe that, in the Assembly's appointment of persons to preach before them, restrictions are never thought of. What Mr. M. therefore may mean, by telling us that the discourse was improper for such an occasion, I cannot tell; and therefore I shall leave it to others to find out. To open a subject, which I am persuaded is not much known among christian professors, before the *preachers* and *heads* of the General Baptist connexion, in my opinion, was the only proper method. And were it to do again, I certainly should, if possible, choose a similar opportunity. As to *settling* points of speculative and controversial theology, I knew, as well as Mr. M. that the General Baptist Assembly did not profess to be either a council, or a synod; and the thought of having the theological point, of Jesus being the Son of Joseph, settled by it, never entered my mind till I saw it expressed in his letter.

I now proceed to the principal part of the charge, viz. impropriety of language. Mr. Marten gives me to understand that it was *not the subject itself*, nor the liberty of inquiry exhibited in its discussion; that it gave no very great alarm, for several persons were of my opinion; he acknowledges that the discussion of the subject leads to the repetition of the expressions of which such loud complaint has been made, and of which Mr. Marten gives us a *second edition*; and yet he, and a few others, think that my language upon this theological point is so abominably indecent, that, I violated female modesty in its use! I hope that I am as great a friend to, and protector of female modesty, as Mr. M. And if I were convinced that the charge were just, I should be solicitous for an opportunity publicly to deprecate the displeasure of the female part of my audience. And I have so good an opinion of the female disposition that I am persuaded I should not pray in vain. But let not my friend Marten be too hasty. I know that all the ladies are not on his side. I have heard ladies treat the charge with the contempt it deserves. Ladies not unknown to Mr. Marten, have declared to me, that, they think the charge *frivolous*. When this charge of indecency was brought against me at the Assembly, in which about six or eight persons joined, a vote of censure was proposed; but the Assembly would not carry it, no not in any shape. If they acquitted me, believing at the same time that I was guilty of the charge, they themselves are censurable; but if they thought that my innocence demanded my acquittal, then is my friend Marten censurable for violating the rules of justice in charging me again with the same crime. When the Assembly had finished their business and had broken up,

many of the preachers and of those who had been representatives of the General Baptist Churches most cordially expressed their friendship towards me and some of them declared, that, in their opinion, the attack which had been made upon me was shameful and disgraceful. It was likewise said by persons of great respectability and judgment, and who heard the discourse delivered, that it must be published; and that if it were published exactly as it had been preached, it would be a sufficient vindication from the calumniating charge which some had endeavoured to fix upon it. This I have faithfully done, without suppressing, or having suppressed one single expression which was used from the pulpit. If I am not mistaken the act of the Assembly in acquitting me of the charge, will do the members of it more honour than the whole of Mr. M.'s letter. There are thirteen expressions in Mr. Marten's list of indecency. Seven of these, are not only scriptural, but are found in what we may call the popular passages of the bible. Were not all these passages of scripture publicly read in the Jewish Church? and are they not still continued to be read? Have they not been quoted by Christ and his apostles, in their discourses, and in the epistles of the apostles, which have always been publicly read in the churches of Christians? Have they not been quoted, and that continually, in our public sermons, both ancient and modern? Yes they have. Who ever charged them, with such indecency, that they were not fit for females to hear, before Mr. M.? Nobody. Well, then, let him have the honour of the discovery. The remaining six phrases are to be charged to my account. And first, "The husband of the mother must be the father of the son." Where are we to look for indecency in this sentence? Is it in the word husband, mother, father, or son, or in all of them put together? Really I cannot tell. Next comes the word, "commerce." This is used in a quotation translated from Rabbi Isaac, and was used by Dr. Priestley before me. And it is used by every other writer who has had occasion to convey the same idea; yea, even by farmer Trueman in his advice to his daughter Mary. See his 26th discourse, page 187, Unitarian Tracts. Next comes, "His descent is traced through the body of Joseph." Where is the indecency in this phrase? Is there any thing more in it than saying, "Jacob begat Joseph." Certainly not. "An unmarried woman should conceive a son." I am perfectly at a loss to know where the indecency of this phrase is to be found. I suppose Mr. M. never reads the two first chapters of Luke in public. Wonderfully modest!! I have heard of a man who would not return thanks for a woman after childbirth in public, and I knew one who said, that a woman ought not to suckle her infant in company, and both pleaded indecency. "An eye witness to the miraculous conception." Here Mr. M. has outrun truth. The words "miraculous conception," are *his* not *mine*. "The connexion between the Holy Ghost and the mother of Jesus." The word "connexion," in relation to marriage, is frequently used by the best of writers. As I have used it in reference to the power of God with Mary, it must be pure and innocent. Next comes, "&c. &c." What is behind I cannot tell; but it is to be wished that he had made his list perfect when he was about it. My opinion is still, that the charge is frivolous and vexatious. But, as Mr. Marten has well observed, "It sometimes happens that the zeal of good men leads them into imprudence." I now take leave of this charge, I hope for ever, and I shall make no further reply, until I see it better substantiated. I remain, as before, the sincere friend of Mr. Marten, and I hope that we shall meet as such at our next Annual Assembly.

Disbaling, Nov. 24, 1807.

A. BENNETT.

MR. B. MARTEN'S REPLY TO MR. STURCH, ON MR. BENNETT'S SERMON.

To the Editor of the Monthly Repository.

SIR,

YOUR correspondent Mr. Sturch has commenced a war of recrimination against me in a tone very much resembling some of those gentry, who, styling themselves critics and reviewers, assume the right of whipping unmercifully all who happen

to differ from them in opinion, while they are the first to be offended at the lash of others. He begins his observations with contending for that which I have never disputed, viz. the right of an Editor's inserting nothing anonymous which relates to matters of fact; but how long and how generally this has been the custom in the Repository, your correspondent has not informed me. I should hope, Sir, for your credit as an Editor, that mine is not a solitary case.

Mr. S. has thought proper to assert that my design in writing was to fix a stigma on Mr. Bennett, which declaration ill becomes him after the frank and friendly opinion which I have expressed towards that gentleman, who I am persuaded cannot by this correspondent's mischievous insinuations be made to think that I entertain against him any motives of personal animosity. I have, Sir, only given it as my opinion that Mr. B. was incorrect when he said that he obtained a patient hearing of his sermon, while Mr. S. most dogmatically asserts the contrary. Mr. S. appeals for the truth of his assertion to the expressions of some of his friends, who I suppose like himself were present merely during the time of public service, and at the dinner table afterwards: while I equally appeal to a number of my friends who were present during the whole business of the day, and whose disapprobation Mr. Bennett himself was both an eye and an ear witness to, nor would it be a difficult task to prove, that during the delivery of the sermon there were visible marks in the congregation both of impatience, interruption and disgust.

If Mr. Bennett is an injured man, to what cause is it to be attributed? Certainly not to me nor the Assembly, but to himself and those of his friends who have rashly advised him to add one improper act to another: nor has Mr. Sturch's delinquency towards his friend Mr. Bennett appeared very conspicuous in agitating a subject, which perhaps would have been much better laid at rest.

When I wrote my former letter, I was not aware that amongst your numerous readers, there could have existed a disposition so captious as to have taken an advantage of my words, while the meaning was sufficiently obvious. Was it possible for any one but Mr. S. to have understood me to mean (notwithstanding some incorrectness of expression) that each of the passages which I quoted, was repeated thirty or forty times, and not that such like passages occurred so often in the discourse? And if I had substituted the word *introduction* for that of *repetition*, I might have escaped the talons of this angry critic. Indeed, Sir, were I in my turn to recriminate, I might charge Mr. S. with asserting that Mr. Bennett's own passages in his sermon were "*more unexceptionable*" than those which he borrowed from scripture, but this would betray a spirit which every friend to truth ought to deprecate. I am as anxious as any man for the spread of pure and unadulterated christianity, and the true worship of the one supreme God, but I hope my zeal in the good cause will never betray me into errors, and especially into that great absurdity of defending the measures of any advocate, right or wrong, merely because I believe him to be a good man, and much more so, when his conduct tends to stigmatize a large body of his equally well meaning brethren.

And as I have never, either directly or indirectly, charged one word of scripture language with indecency, so I think the levity of Mr. Sturch in the latter part of his letter is ill timed; it may indeed suit the feelings of a sneering, or gratify the spleen of an angry critic, but it deserves by me only to be treated with silent contempt.

I remain, Sir, your's &c.

Barston, Dec. 10, 1807.

B. MARTEN.

ERRATA.

In the last No. p. 598, l. 20, for "graven" read *grave*.

P. 607. col. 1. l. from the bottom, 8, *dele* "sin."

P. 614. col. 1. for "Ante-Mercator," read *Anti-Mercator*.

P. 617. col. 1. l. 23, for "be praised," read *bepraised*.

— l. 23, from the bottom, for "to punctually obey" read *do punctually*.

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